Edward Allde dwelt without Cripplegate
at the sign of the gilded Cup.

Bonham Norton of Church Stretton in the
County of Salop Esqr and sometime Alderman
of London died April 5. 1635 aged 70 years.

vide Ames's Typographical Antiquities.

A

Edward Allde son of John Allde was made free by Redemption
18 Feby 1583-4. Lyved at first with his father at the King
shop adjoining to St Wildreds Church in the Poultry In 1590
he appears to have dwelt near the London wall without Cripple gate
at the sign of the gilded Cup in 1560 he was fined VI for
printing disorderly a Ballad of the wife of Bath
See Page 1197 of Herbert's Typographical Antiq^s.

W Trone

W. Herbert.

IOYFVLL NEWES Out of the New-found VVorlde.

Wherein are declared, the rare and singuler vertues of diuers Herbs, Trees, Plantes, Oyles & Stones, with their applications, *aswell to the vse of Phisicke, as of Chirurgery: which being well applyed, bring such present remedie for all diseases, as may seeme altogether incredible: notwithstanding by practice found out to be true.*

Also the portrature of the said Hearbs, verie aptly described:

Englished by *John Frampton* Marchant.

Newly corrected as by conference with the olde copies may appeare. Whereunto are added three other bookes treating of the Bezaar stone, the herb Escuerconera, the properties of Iron and Steele in Medicine, and the benefit of Snow.

LONDON,
Printed by *E. Allde*, by the assigne of *Bonham Norton*.
1596.

¶ *To the right worshipfull Mayster* Edwarde Dier Esquier, Iohn Frampton wisheth much health, with prosperous and perfect felicitie.

REturning ryght Woorshipfull, home into England out of Spayn, and now not pressed with the former toiles of my old trade, to passe the tyme to some benefite of my countrey and to auoyde idlenes: I tooke in hande to translate out of Spanish into English, the three bookes of Doctour Monardus of Seuill, the learned Phisition, treating of the singuler and rare vertues of certeyne Hearbes, Trees, Oyles, Plantes, stones, and Drugges of the Weast Indias, for that the same booke is of high commendation in Spayne, and other countries, in suche sorte that indeede it might bring in tyme rare profite, to my Countrey folkes of Englande, by wonderfull cures of sundry greate deseases, that otherwise then by these remedies, were incurable. And hauing finished the same translation, I determined to dedicate my trauayle

 therein,

therein, to some rare louer of knowledge, for the worthinesse of the woorke: and not finding any Gentleman of mine acquaintaunce, that was more studious, and more delighted with learned workes, or that more cherished trauellers, and louers of al good knowledge: determined to dedicate the same to your, worshippe before all others, requesting your worship to accept the worke, and to be a patron of the same and to take it into your protection, since the matter is of good substance, and of much value, & of me, truely & faithfully translated into English. And since the aforesaide Medicines mentioned in the same work of D. Monardus, are now by Marchãts & others, brought out of the West Indias into Spaine, and from Spaine hither into England, by such as doe daily trafficke thither, and that the excellencie of these Hearbs, Trees, Oyles, Plantes, stones &c. haue been knowen to bee so precious a remedie for all manner of diseases and hurtes, that may happe vnto Man, Woman, or Chylde, they haue leite off and forsaken very much the olde order and manner of Phisicke, which was vsed before that this was knowen, as thynges not of so present remedie for all manner of diseases, as these nowe late founde out, are: whyche by greate experience made in Spayne, and other Countries, were throughly and effectuously prooued and experimented to woorke the effectes which are contayned in this Booke.

And

Dedicatorie.

And thus I leaue your worſhip to the Almightie, beſeeching him to giue you long life, and for the Common-wealthes ſake that aduauncement, that your good nature, and rare vertues doe well deſerue. From London the firſt of Februarie.

Your Worſhips during life to command: *Iohn Frampton.*

THE FIRST PART OF THIS BOOKE TREATETH OF THE

things that are brought from the Occidentall Indias, which serue for the vse of Medicine, and of the order that must be kept in taking the roote called *Mechoacan*, wherein are discouered great secretes of Nature, and great experiences: made and compiled by *Doctor Monardus*, Phisition of Seuill.

IN the years of our Lord God, one thousand, foure hundreth ninetie two, our Spaniardes were gouerned by sir Christopher Colon, being naturally borne in the country of *Geneua* to discouer the Occidentall *Indias*, that are called at this day, the newe worlde: and they discouered the first land thereof, the xi. day of October, of the said yere: & from that time vnto this, they haue discouered many & sundry Islandes, and much firme land, aswel in that countrie, which they cal the new spaine, as in that which is called the *Peru*, where there are many Prouinces, many Kingdomes, and many Cities, that haue contrarie and diuers customes in them, in which there haue beene found out, thinges that neuer in these partes, nor in any other partes of the worlde haue beene seene, nor vnto thys day knowen: and other thynges which nowe are brought vnto vs in great abundance, that is to say, Gold, Siluer, Pearles, Emeraldes, Turkeies, & other fine stones of great value. Yet great is the excesse and quantitie that hath come, and euery day doeth come, and in especially of Golde and Siluer: It is a thing worthy of admirati-

on the great number of Melons, which haue come from thence, besides the great quãtity of pearles which haue stored the whole world: also they doo bring from those parts, Popingaies, Griffons, Apes, Lions, Gerfaucons, & other kinds of Hawkes, Tigers wool, Cotten wool, Graine to dy colours withall, Hides, Sugars, Copper, Brasile the wood *Ebano Anil*: And of al those, there is so great quantitie, that there commeth euerie yere, one hundred ships laden therewith, that is a great thing, and an incredible riches.

Medicines that our Occidentall Indias doe send vs.

And besides these great riches our Occidentall Indias doo send vnto vs many Trees, Plants, Yearbs, Rootes, Iuices Gummes, Fruites, Licours & Stones that are of great medicinall vertues, in the which there bee found, and haue been found in them, very great effectes that do exceede much in value and price all the aforesayde thinges, by so muche as the corporall health is more excellent, and necessarie then the temporall goodes: the which thinges all the world dooth lacke the want whereof is not a litle hurtfull, according to the great profite which wee doo see, by the vse of them to follow, not onely in our Spayne, but also in all the world.

Aristotle.

And this is not to bee maruelled at; that it is for the Philosopher dooth say, that all Countries doo not yeelde Plantes and Fruites alike: for one Region yeeldeth such Fruites, Trees, and Plantes, as an other dooth not: wee doe see that in *Creta* onely groweth the *Dictamo*, and the Iãtence onely in the Region of *Saba*, and the *Almaciga*, onely in the Ilande of *Chio*, and the Sinamon, Cloues, and Pepper, and other spices only in the Ilands of the *Maluca*, and many other thinges you haue in diuers partes of the worlde, which were not knowne vntill our time, and the people of old time did lacke them: but Time which is the discouerer of all thinges, hath discouered them vnto vs greatlie to our profite, considering the great neede that we had of them.

And

And as there are discouered new Regions, new kingdomes, and new Prouinces by our Spaniardes so they haue brought vnto vs new Medicines, and newe Remedies, wherewith they do cure many infirmities, which, if we did lacke them, woulde bee incurable, and without any remedie: of which things although that some haue knowledge, yet they bee not common to all people, for which cause I did pretend to treate, and to write of all things that they bring from our Indias, apperteyning to the Arte and vse of Medicine, and the remedie of the hurtes and diseases that wee doo suffer and endure, whereof no small profite dooth follow to those of our time, and also vnto them that shall come after vs: in the bewraying whereof, I shalbe the first, that the rather the followers mayadde hereunto, with this beginning, that which they shal more know, and by experience hereafter finde out.

The discourse of the Indias.

And as in this Citie of *Senill*, which is the Porte and scale of all the Occidentall Indias, we doo knowe of them more, then in any other partes of all Spayne, for because that all things come first hither, where by better intelligece and greater experience it is learned: so do I, with practise and vse of them this fortie yeres, that which I doe cure in this Citie, where I haue informed my selfe of them, that haue brought these thinges out of these partes with muche care, and I haue made experience thereof, with many and diuers persons with al diligence and foresight possible, and with much happie successe.

Of the Anime and Copall.

THey do bring from the newe Spaine 2. kinds of Rosine, that be both much alike one to the other, the one is called *Copall*, and the other *Anime*. The *Copall* is a Rosine verie white, and of muche brightnesse, it is

Of the Copall.

brought in certeyne great peeces, which are like to peeces of *Diacitron* very cleere, it hath an indifferent smell, but not so good as the *Anime*: with this *Copall*, the Indians did make perfumes in their sacrifices, & so the vse thereof was frequented in the Temples, by their Priestes.

Historie, And when the first Spaniardes went to those partes, the Priests went out to receiue them, wich little firepots, burning in them this *Copall*, and giuing to them the smoke of it at their noses: wee doo vse heere to perfume with it in diseases rising vppon coldnesse of the heade, in the place of Incence or *Anime*: it is hotte in the seconde degree, and moyst in the first, it is resoluatiue, and softneth by some watrish partes that it hath.

What Anime is. The *Anime* is a Gumme or Rosine of a great Tree, it is white, it drawetb neere to the collour of Incence, it is more oyly then the *Copall* is, it commeth in graines, as the Incence dooth although somewhat greater, and being broken, it hath a yellowe colour, as Rosine hath: it is of a very acceptable and pleasaunt smell, and put vppon burning coales, it dooth consume very quickly.

How it differeth from ours. It differeth from our *Anime*, that is brought from *Leuante*, which is not so white, nor so bright, insomuche that some doo say, that it is spice of *Cnarabe* or *Succino*, *Of the congeled amber.* which is called Amber congeled, where with they do make Beades, but it is not so, for that the *Cnarabe* is a kinde of Pitche, that is found in the Germayne Sea, and it is taken out of the Sea in great peeces with a dragge of Iron, so that it seemeth to come forth of some Fountaines into the Sea, after the maner of pitche, and beeing come forth vnto the colde ayre, it congeleth, for because there is seen in the same, peeces of sticke, & other superfluites of the Sea, cleaning vnto it and in this they shal see the errour of them that say that it is Gumme of *Alamo*, and of others, that it is of the Pinetree.

Hermolaus Of our *Anime* Hermolaus Barbarus, a man most excellently

lenly learned dooth saye, that it is gathered about the place where Incence is founde, and that lande or soyle, is called *Amintin* and therefore the thing is called *Anime*.

A Barbariã author. A place that it called Animitin, where our Anime is gathered.

What which is brought from the newe Spaine, is gathered from certeyne Trees of a reasonable greatnesse, by way of incision, as the Incence and *Almasiga* are gathered: we do vse thereof for many infirmities, and principally for the griefe of the head, and paines thereof, caused of humours, or of colde causes, and for stuffyng in the head, that thereof dooth proceede, after euacuation, perfuming therewith the chambers in the Winter season: and whereas are generall infirmities, it dooth purifie and correct the Ayre, and they doo perfume therewith their head kerchers, when that they doo goe to sleepe: for them that doo suffer paines in the head, and occasions thereof, it dooth profite to perfume the head of him that is so diseased, it dooth comforte the head onto such as haue it debilited, or weakened, and doo suffer paines by occasion thereof: they doo put it also in plaisters, and in seere clothes, whereas is neede of comfort, and to dissolue especially colde humours, or windines: they doo vse it also in place of Incence, as well in the perfumes, as in the aforesaide.

The vertue thereof.

It dooth comfort the braine, applied in the forme of a plaister, and euen so likewise the stomacke, and all partes being full of sinewes, made after the fashion of a Seere cloth with the third parte of Wax: it taketh out the cold of any member, whatsoeuer, being applied thereunto for a long time, with refreshing it. It is hotte in the second degree, and moist in the first.

The complexion that it hath.

Of the Gumme called Tacamahaca.

AND also they doo bring out of the newe Spayne an other kinde of Gumme or Rosine, which the Indians doo call *Tacamahaca*, and the same name did our Spaniardes giue it, it is Rosine

Of the Tacamahaca.

taken out by incision of a tree, being as great, as a Willow tree, and is of a very sweete smell, it bringeth forth a red fruite, as the seede of Bionia.

How the Indians vse it.

This Rosine or Gumme, the Indians doe much vse in their infirmities, chiefly in swellings in any part of the bodie, wheresoeuer they bee ingendred. for that it dissolueth, ripeneth, and marueloulsy desolueth them. And euen so, it taketh away any manner of greefe. that is come of a colde cause: as humours, and windinesse: this the Indians do vse very commonly, and familiarly. And for this effect the Spaniardes hath brought it.

The property that it hath.

The colour is as the colour of *Galbano*, and some doe say that it is the same, it hath white partes like to *Amoniaco* it is of a good smel, and the tast is like, insomuch that being cast vpon hotte burning coales, and giuing the smoke thereof at the nose of a woman that doth swoone, or els hath lost her feeling by suffocation of the Mother, it dooth cause her to come quickly, and easily to her selfe. And the Rosine putte to her nauell, after the manner of a plaister, causeth the Mother to keepe in her place: and the vse therof, is so much amongst women, that the most parte which is spent thereof. is for this effect, for that they doo finde themselues verie much eased by it, taking away from them all manner of chokinges of the Mother, and comforting the stomacke. Some that bee curious doo adde thereunto Amber, and Muske, and so it is better then alone. It is alwaies fired, without melting of it selfe, vntill that it bee all wholie wasted.

Good for the diseases of the Mother.

In any manner of griefe.

And where it dooth most profite, is for to take away any manaer of griefe, caused of colde humours and windie and being applied vnto them in manner of a plaister, it taketh them away, and dissolueth them with great admiration: it dooth cleane in such sorte, that vntill it hath doone, and wrought his effect, it cannot bee taken away, and the selfe same it dooth, being laide vpon swellinges, for that it

consumeth

consumeth and desolueth them, and if there be any desire to ripen them, it doth it, and that verie quickly.

It is also a remedie verified, and experimented, that it doth profite muche in Reumes, and Runnings, wheresoeuer they goe, for it taketh them away, putting a small peece of linnen cloath with this Rosine, behinde both the eares, or the eare on the parte which runneth, for that it doth restraine the running of them: and applied vnto the temples of the head, in manner of a plaister, it doth withholde the runnings and the flure, that runneth to the eyes, and to the partes of the face: it taketh away the tooth ache, although that the tooth bee hollowe, by putting a little of this Rosine into the hollowe, and if therewith the rotten tooth be burned, it maketh that the corruption goeth no further: and being laide in the manner of a plaister in the hollownesse of the neeke, or griefe of the shoulders, it taketh away the paines: mingled with the thirde parte of storax, and a little Amber made in a plaister, for the stomacke, it doth comfort it, and causeth appetite to meate: it helpeth digestion and desolueth windines: after the same sort put vpon the moulde of the head, it comforteth and taketh away the paines thereof. In the Sciatica, or paines of the hippes put thereunto, the effect thereof is greate: and likewise it is so in all paines of the ioyntes: and in any payne of the body wherseuer it be, chiefly if it come of cold humours or mirt: For because with his resolution, it hath partes of binding which doe giue a maruellous comforting in ioyntes, or in hurtes of Sinewes, putting that alone, it doth heale and cure them, for great is the experience that wee haue of it, ingendring flesh with matter: it taketh away an extreame colde: ordinarily it is applied to all griefes: I do mingle therewith the thirde parte of yellowe Ware, for that will be applied the better and the vse thereof is so celebrated, that the people knowe no other remedy for any griefe, but only the vse of this Rosin, so that it

The vertue thereof.

In the tooth-ache.

It cõforteth the stomack.

In the griefe of the head.

In the Sciatica.

In the griefe of the iointes.

In the hurtes of Sinewes.

In all griefes.

The complexion thereof. it bee not inflamations verie hotte, and also in them after the first furie is past, and the fearcenesse thereof, it doth profite much for to dissolue the rest: it is hotte in the beginning of the third degree, and drye in the second.

Of the Gumme Caranna.

Caranna. THey doe bring from the firme Lande, by the waye of *Cartagena*, and number *de Dios*, A Rosin of the coulour of *Tacamahaca*, somewhat cleare, and thinne, called in the Indians language, *Caranna*, and this woorde and name our Spanyardes haue giuen it, and it hath in maner the smell of the *Tacamahaca*, although it bee somewhat more stronge of smell, it is verie oyly, and it cleaneth fast without melting, for the clamminesse that it hath. It is a newe Medicine, and brought hither about a tenne yeeres past, and the Indians doe vse it in their infirmities against swellings, and in all manner of griefes, and now in our partes it is much esteemed, for the great effectes that it doth worke.

The vertues It doth profit and heale the same infirmities, that the *Tacamahaca* doth, but it woorketh more speedyly, so that many infirmities, wherein the *Tacamahaca* doth not so muche effect the *Caranna* doth easily heale. There was one that did suffer paines in his shoulders, ẏ which paines he had suffered a long time, in such sort, ẏ hee could not stir his armes, & hauing vsed a great time the *Tacamahaca*, yet hee was not healed, vntill he had put thereunto the *Caranna*, and thereby in three daies he was made whole. In the griefes of the Iointes, and the Gout *Arthetica*, it hath a maruellous effect, being applied vnto the griefe, so that it be not an inflamation, of verie hotte humour, for it taketh it away, with much easinesse. In olde swellinges, as well in humours as in windes, it dissolueth: in griefes caused by defluxe or running

It healeth an olde griefe of the shoulder.

In the grifes of the joints.

In swellings.

ning of cold humours or mixed, it worketh a marueilous effect: in all paines of the Sinewes, and griefes of the head, and griefes that thereof doe procéde, it profiteth much. *In griefes of Sinewes.* Surely, it is a medicine to dissolue and to take away griefs of great efficacie, and doth make his worke with great certaintie in new gréene woundes, especially of the Sinewes it doeth much proffit, and greatly in iointes, in the which I *In newe woundes.* haue seene done only therewith very great workes: it is an intercepting to stay the flure and running of the eyes, and other partes applyed behinde the eares, and in the temples *It staieth the running of the eyes.* of the head. It is verie fattie and oylie, and hot more then in the second degrée.

And it is to be noted that all these Rosines the Indians doe gather by way of Incision, by giuing cuttes in the *Note.* Trées, of which forthwith the licour doth droppe out, and from thence they gather it.

Of the Oyle of the Figge tree of Hell.

From *Gelisce*, a prouince in the new Spaine they bring an Oyle or Licour, that the Spaniardes haue called, Oyle of the Figge trée *Oyle of the Figge tree.* of Hell, for that it is taken from a trée that is no more nor lesse then our Fig trée of Hel, aswell in the Leafe, as in the Fruite: it is the same that we doe commonly call *Charapucia*, or *Cherua*, it is also milkish as ours is, for that it is more burning in the Indias for the grosnes of the earth.

The Indians doe make this oyle, as *Deoscorides* doeth *How this oile is made.* shewe, in the first booke, the xxx. Chapter, that is, do pounde the seede, & seeth it in water, and after it is sodden, then they gather the Oyle that swimmeth vppon it, with a Spoone, and this is the maner to make Oyle of fruite and seedes, and Bowes of trées: It is verie much frequented and vsed of the Indians. As for expression or wringing out the iuice,

they doe not knowe how to doe it, for lacke of knowledge, this kind of oyle principally is better drawen out this way, then by expression. This Oyle hath great vertues, as by the vse thereof hath bene seene, as well in the Indias, as in our partes, and all that I will say, is of verie greate experience, and much vse thereof in many persons: it doeth heale and cure all infirmities caused of colde humours, and windines: it doth dissolue al hardnes with molification, and all inflamations being windie: it taketh away all manner of paine in what parte soeuer it bee, chiefly if it come of any colde cause, or windines, for that in this it maketh a marueilous worke, dissoluing great windinesse, wheresoeuer it bee, and especially in the bellye: and with this they do heale a windy Dropsie, & likewise al kinds therof, annoynting therewithall the Bellie, and Stomacke, taking some droppes therof with wine, or other licour appropriated, that it may auoide the citrine water, and make the winde to be expelled: and if they doe put it in any maner Glister, or Medicine, giuen so it doeth auoide out the citrine water, and doth expell Windes with more assurance then any other Medicine. In the griefes of the Stomacke of cold humors, and windes, and Colicks, it worketh greate effect, anointing therewith, and taking some droppes thereof, and principally they do this in that mortall disease called the *Ileon*, which is a certaine filthines that purgeth at the mouth. It doeth auoyde fleame principally, in griefes of the Jointes certain droppes of this oyle taken with the broth of some fat foule, it doeth empt away the humour that causeth the payne, it doeth heale the olde sores of the head, that doth yelde much matter.

The vertues and effectes.

Cures in generall.

It taketh away paine.

It healeth a windy dropsy

In griefes of the stomacke and Colike.

In griefes of the sointes.

It healeth soares.

Historie.

A Gentleman that did vomit his meate the space of many yeres did anoint his stomack with this oyle, and therewith did recouer & neuer vomitted again: It doth vndoe Opilations of the inner parts of the body, & of the stomacke, & of the Mother, anointing it therewith. And vnto yong children

It vndoeth opilations.

dren and Boyes, that cannot goe to the Stoole, annointing the lower parte of the Nauill with this oyle, it dooth prouoke them to the stoole: and if they haue wormes, it dooth expell and kill them, chiefly if they giue them a droppe or two with milke, or with some fat grosse thing. And for those that haue lost their hearing, it causeth it to be restored to them, with a maruellous worke, as it hath bene seen by many experiences. In grieses of Iointes, and in grieses of swellinges, so that they come not of a very hotte cause, it taketh them away, and dooth dissolue them: any of the mēbers beeing drawne together and annointed with this Oyle, they do extende and the Sinewes are mollified with it, taking away the griese if that there bee any: it taketh away any markes or signes, wheresoeuer they bee in the face, principally, and the Morphewe which women many times bee troubled withall, the annoynting with this Oyle, dooth take it away, and consume it, not with little contēt to them that vse it. It is hotte in the first parte of the thirde degree, and moyst in the second.

It maketh them goe to the stoole.

For thē that haue lost their hearing,

In grieses of the ioyntes.

For the members drawne together.

It taketh away the Morphew, markes or signes of the face.

The cōplexion thereof.

Of the Bitumen which is a kinde of pitch.

Bitumen.

There is in the Islande of *Cuba*, certayne Fountaines at the Sea syde, that do cast from them a kinde of blacke Pitch, of a strong smell, which the Indians doo vse in their cold infirmities. Our people doo vse it there to pitche theyr Shippes, withall, for it is well neere lyke vnto Tarre, and they do mingle therewith Tallowe, to make it Pitch the better. I doe beleeue that this is *Napta*, which the auncient writers doo speake of. *Possidonio* sayth, that there are two Fountaynes thereof in Babylon, one whyte and the other black.

Napta.

That which is brought frō the Indias, we do vse against *The vertues*

griefes of the Mother, for that it dooth reduce the Mother to her place. And if it rise on high, then put it to the Nosethrilles, and if it come downe to the lower partes, putting thereto a wet tent with this Pitche, it causeth it to goe vpwarde to her place: and likewise it dooth profite, being applied to cold infirmities, as the other Medicines doo which we haue spoken of. It is hotte in the second degree, & moyst in the first.

Of Liquid Amber, and the Oyle thereof.

FRom the newe Spaine they doo bring a Rosine that we call *Liquid Amber*, and one like Oyle that wee call Oyle of *Liquid Amber*, that is to say, a thing that wee doo moste set by, and as precious as *Amber*, or Oyle thereof, both of them being of sweete smell & of good sauour, and especially the Oyle of *Liquid Amber*, which is of sauour more delicate and sweete then *Amber*. A Rosin taken out by incision from certeine trees very great and faire, and full of leaues, which are like to Iuie, and the Indians doo call them *Ococo*. They carry a thicke rinde, of the colour of Ashes, this rinde being cut, doth cast out the *Liquid Amber* thicke, and so they doo gather it, and because the rinde hath a smell very sweete, they do breake and mingle it with the Rosine, and when it is burned, it hath a better smell, in so much, wheresoeuer the trees are, there is a moste sweete smell through all the fields.

What liquid Amber is.

Historie. When the Spaniardes came the first time to that place where it groweth, and did feele such a sweete smell, they thought that there had beene spices and trees thereof.

The vse of it. There is brought much quantitie of *Liquid Amber* in to Spaine, insomuch that they doo bring many Pipes, and Barrelles full thereof to sell for Merchanndise, for here they rayse profite thereof, to perfume in thinges of sweete

smelles,

smelles, wasting it in place of *Storax*, for that the smoke and smell doth seeme to be the same: and also they do put it into other confections of sweete smelles to burne, and suche like thinges. It casteth from it so much smell without burning of it, that wheresoeuer it be, it cannot be hidden, but doth penetrate many houses and streetes with the sweete smell, when there is quantitie of it.

It seruetth much in medicine, & doth therein great effect, for that it healeth, comforteth, dissolueth, and mittigateth payne applied vnto the Mouldes of the heades by it selfe, or mingled with other thinges *Aromaticall*, it doth comfort the braines, and taketh away the paynes of any manner of griefe, proceeding of a colde cause layed after the manner of a Plaister thereunto, it doth also mittigate, and take away the paines, and griefes of the stomack, wherin it doth a maruelous effect, applied after the maniner of a Stomacher. For that it doth comfort the Stomack, and doth dissolue windes, and helpe digestion, and take away rawnes it causeth the meate to be well digested, it giueth lust to eat: it is made of *Liquide Amber*, spread abroade vpon a sheepes skinne, in the forme of a breastplate, mingled with a little *Storax*, *Amber* and *Muske*; it is a Plaister which doth profite much in all that I haue saide. There is knowne of this plaister very great experience, in thys Cytye, for the good effect that it worketh: it is hot in the ende of the second degree, and moist in the first.

The worker and effectes of it.

A meruelous plaister.

Out of this *Liquide Amber*, is taken the Oyle that is called the oyle of *Liquide Amber*, the which in his smel is more swet, it is taken out of the *Liquide Amber* when it is newly gathered, putting it in parte where it may distill of it selfe; (the more subtill) is the perfectest and best of all.

Others there be that do presse it, because the more quantitie thereof may be taken out, & they bring it for merchaundise, for that they vse to dresse Gloues ther with for the common people, and in this trade thers is much spent.

Of the Oyle of Liquide Amber, and how it is takē

The vse of it in medicine.

It is vsed in Medicine for many diseases, and it is of great vertue to heale colde diseases, for it healeth excellently well all partes whersoeuer it be applied, it dissolueth and mollifieth any maner of hardnes, taking away the paynes: it dissolueth the hardnesse of the Mother, and openeth the opilations thereof. It prouoketh the Monthlie course in women, and it maketh soft any manner of hard thing. It is hot well neere in the thirde degree.

Note.

And it is to be noted, that many doo bring this *Storax* very thin from the Indias, which is not so good for because that they make it of the bowes of the trees, cut in peeces, and sodden, & they gather the fatnes that swimmeth vpon: and the Indians do sel the buddes of the trees whereout the *Liquid Amber* is taken, made in handfulles, & doo sell it in their market places, for to put amongst their clothes, which causeth them to smell, as of the water of Angels, & for this purpose the Spaniardes doo vse it.

Of the Balsamo.

They doo bring from the newe Spayne that licour most excellent, which for his excellencie and meruellous effectes is called *Balsamo*, an imitation of the true *Balsamo*, that was in the land of Egypt, and for that it dooth such great workes, and remedie so many infirmities, there was giuen to it such a name. It is made of a tree greater then a Pomgarnet Tree, it carrieth leaues like to Nettles: the Indians do call it *Xilo*, and we doo call the same *Balsamo*. It is made two maner of waies, the one is by the way of incision, cutting the rind of the Tree which is thinne, giuing many small cuttinges, out of the which there commeth a clamish licour, of colour white, but it is little and moste excellent, and very perfect. The other fashion is, wherby the Indians do vse to take out licour of

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the trees, which is a common vse amongst them is this: they take the bowes and the great peces of the trees, and make them as small as they can, and then cast them into a greate Kettle, with a good quantitie of water, & so boile them vntil they see it sufficiently done, and afterward they let it coole, and gather vp the oyle that doeth swimme thereuppon with certaine shelles, and that is the *Balsamo* that commeth too these parts, and that commonly is vsed: the colour thereof is Aborne, which is likened to blacke, it is of most sweet smel, and verie excellent. It is not conuenient, nor it ought to bee kept in any other vessel then in siluer, Glasse or Tinne, or any other thing glassed, it doeth penitrate and doeth passe through: the vse thereof is onely in thinges appertaining to Medicine, and it hath been vsed of long time, well neere since the new Spaine was discouered, for that incontinent the Spaniards had knowledge of it, because they did heale therewith the wounds that they did receiue of the Indians, being aduised of the vertue thereof by the same Indians, and they did see the sayde Indians heale and cure themselues therewith.

When it first came into Spayne, in was esteemed as much as it had reason it shoulde be: for that they dyd see it make marueilous workes: one ownce was worth tenne Duccates and vpwardes, and now it is better cheape: the first time that they carried it to Rome, it came to be worth one ounce, one hundreth Duccats: & after that they brought so much and such great quantitie that it is now of small value: this commeth of the abundance of thinges. And when it was verie deere all men tooke profite of the profite of it, and since it came to bee of so lowe a Price, it is not so muche esteemed beeing the selfe same *Balsamo*, that it was then when it was worth one hundreth Duccates the ounce. Surely if the Indias had not beene discouered, but only for the effecte to send vs this marueilous licour, the labour had been wel employed which our Spaniardes

The estimation that it is had in.

Note.

Note.

ardes haue taken, for that the *Balsamo* that was vsed to bee had in Egypt, it is many yeares since it failed, because the Vine from whence it came, dried vp, wherby you haue now none in the worlde. Our Lord God did thinke it good in place of that to giue vs this *Balsamo*, of the newe Spaine, the which in my iudgement in Medicinal vertue is no whit inferiour vnto that of Egipt, according to the great effectes that we doe see in it, and the great profit that it doeth, which we doe see in Medicines, in three waies: that is to say, it is taken at the mouth, or it is applied outwardly, or it seruetb in thinges of Surgerie. Taken in the morning fasting, it healeth the shortnesse of breath: it taketh away the diseases of the bladder: it prouoketh the Menstrues of women taken and applyed with a Pessarie: it taketh away the old paines of the stomacke, licking certaine droppes therof in the morning fasting, layde vpon the paine of the hende, and so continued, it doeth comfort the stomacke: it doeth rectifye the Liuer: it maketh a good colour in the face, it maketh a good breathing, it openeth the Brest, it vndoeth opilations, and conseruetb youth: I know a person of much estimation that did vse it, and beyng of great yeares, did looke like a young man, and liued after he vsed it without occasion of any euill. They which haue beene troubled with a dry cough haue vsed it, and to some it hath beene profitable, and some Gentlewomen that haue not brought forth Children, haue vsed it in tentes for to purge the Mother, and it hath doone them good.

The effectes that it hath takē in at the mouth.

Historie.

It hath beene also applyed outwardly in all manner of griefes caused of colde humours, or of windes. For that beyng continued, it taketh away very well any manner of griefe, applied hot, with a little fether, and laying therevpon a cloth wet with the selfe same *Balsamo*, it is dissolutiue, and so it doeth consume and vndoe swellinges colde and olde. It strengtheneth any parte where it is put vnto, the foreparte of the heade it doeth comforte merueilously, and

The effectes that it hath, applied outwardly.

and taketh away the paines thereof, consuming any manner of humour or colde that is in it: it taketh away the palsey by annoyntyng the Foreheade and Necke, and the partes that bee impotent, and it doeth profite in all infirmities of Sinewes, and shrinkinges of them. Applyed vnto the stomacke, it helpeth digestion, and comforteth it, dissoluing windinesse: and if there be any opilation, it openeth it. And also the opilations of the inner partes it dieth, molifie and soften: it taketh away the paine of the Stone in the Kidneies or Raynes, beeing layde hot vppon the greiued place: in the paines of the Bellie or Stomake caused of colde or windes, beeing put thereunto hotte, or layed vppon hotte Breade taken out of the Ouen, it taketh them away: it pronoketh Vrine, and them that cannot pisse, applying it outwardly, and taking a fewe droppes thereof, it doeth vnloose and expelle it: in the paines of the ioyntes it hath maruellous effect, and in these it hath a speciall Prerogatiue, and especially in the *Sciatica*, dissolueth any manner of hardenesse or swelling that remaineth in any such griefe: in paines of the Sinewes it is a meruellous remedie, and in all runninges of fluxe, it doeth stoppe and heale.

This *Balsamo* being applyed in practice of Surgerie hath great effects of it selfe, or mingled any other way with medicine, that hath vertue to doe the effect wherfoeuer it is applied, and to shew all the vertues thereof, it would be verie long. I do remit it to him that shal vse it that he may make the mixture that shall be necessarie and conuenient.

The *Balsamo* is a verye common and vsed remedie for woundes being newe, for that it doth cure them by the first intention, glewing together the partes without making matter, and where there be bruses that cannot bee glewed together, it doeth a verie good worke, makyng digestion with redinesse, and in the rest of the workes that appertaine to Surgerie, it doth that which is conuenient

The effect that it hath in practice of Surgerie.

vntill the wounds be whole, and for this cause the vse therof is a common medicine in al surgerie for poore folkes, seeing that as with one medicine all effects are wrought therwith, that are necessarie: & it is a common thing to say, that when one is hurt, let *Balsamo* be put thereunto, and so they doe, & it doth heale them. In the woundes of Sinewes it worketh a meruellous effect, for that it doeth both cure and heale. It healeth better then anyother medicine doeth, it resisteth colde, the wounds of the head it healeth very wel, not hauing the Skull broken, nor perished.

Any manner of woundes beyng freshe, it doeth heale in any parte of the body wheresoeuer they bee, so that there be no more in it but a simple wounde. In Joyntes what manner of wounde soeuer it bee, it doeth make a meruellous worke: The vse thereof is very common in this Cytie, in woundes. For that you haue fewe houses, but you haue *Balsamo* in them for this effect, so that in wounding of any person forthwith they goe to the *Balsamo*, for with little quantitie thereof they doe cure and heale, and many times with putting of it once euerie thirde day, they finde the wounde whole. In olde sores applyed by it selfe, or with any other oyntment, it doeth mundifie, and fill them vppe with flesh.

In large feuers *Paroxismales* beyng layde halfe an houre before the colde doeth come, vppon the moulde of the heade very hot, the patient being verie well couered with clothes, and taking forthwith fiue or sixe droppes thereof in wine, it taketh away the colde, in three or foure times doing it. It is of a sharpe sauour and somwhat bitter, wherby are seene the dry partes and comfortatiue that it hath: it is hot and dry in the second degree.

Of the herbe Iohn Infant for woundes.

I will not let to write of a certaine Hearbe, wherby the Conquerours of the new Spaine doe vse for the remedie of their wounds, and shottes of arrowes, which vnto thē was a great remedie in their troubles, and it was discouered by

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an Indian, which was Seruaunt to a Spaniarde called Iohn Infant. Hee was the first that vsed it, they did call it, and doo call it at this present day: The Hearbe of Iohn Infant. This hearb is little, they gather it greene, and beate it, and so they lay it simply vpon the wound: it doth restrain and stoppe the blood, and if it bee a wound in the flesh, it dooth cause it to grow together, and healeth it by glewing the partes. The woundes of the Sinewes, and other parts it dooth comfort, mundifie, and ingendreth flesh in them vntil they be whole, and because they do not finde this hearb in all places, they bring it made into powder, for that it wooreth the same effect as well as beeing greene, and the pouder, as some say, doth it better then the hearbe.

As this hearbe, so likewise haue you many other in all the other partes of the Indias, that haue the same and other properties, and doo worke maruelous effectes: & to write of euerie one of them perticulerly, it were needfull to make a greater volume, then we doo pretende of this that we shall entreate of.

Three thinges they bring from our Decidentall Indias, which at this day be celebrated in all the worlde, and with them they haue made & doo make the greatest works that euer were made in medicine, & there were neuer ẏ like made, by any other medicine that vnto this day hath beene known, for that the nature of al three is to cure infirmities which without this remedy be incurable, and to worke the effectes that doo seeme to bee thinges of wounder, and these are notorious, not onely in these parts, but in all the world: the which thinges are the wood that is called *Guaiacan*, the *China* and the *Sarcaparillia*. And for that it seemeth that the *China* dooth come from Portingall, and that the Portingales do bring it from the Orientall Indias, and not from ours, I wil say what is to be said herafter whē we do speak thereof. And therefore let vs beginne with *Guaiacan*, as of a remedie that first came from the Indias, and as first of the best

best of all, as experience hath shewed, and the vse thereof in so many yeares.

Of the Guaiacan and of the holy Wood.

The wood of the Indias.

THe *Guaiacan*, that is called the woode of the Indias was discouered forthwith whē the first Indias was found, which was the Ilande of *Sancto Domingo*, where is great quantitie thereof. There was an Indian that gaue knowledge thereof to his Maister in this maner. There was a Spaniard that did suffer great paines of the Pox, which he had taken by the company of an Indian woman, but his seruant being one of the Phisitions of the country, gaue vnto him the water of *Guaiacan*, wherewith not onely his greuous paynes were taken away that he did suffer, but he was healed very well of the euill: with the which many other Spaniardes, that were infected with the same euill were healed also, the which was communicated imediatly, with them that came from thence, hether to *Seuill*, and from thence it was diuulged throughout al Spayne, and from thence through all the World, for that the infection was sowen abroad throughout all partes thereof: and surely for this euill it is the best, & the most chiefe remedy of as many as hetherto haue bēn found, and with most assurannce, and most certeyntie, it healeth and cureth the saide disease, if they be well handled: & thys water giuen as it ought to be, it is certeine that it healeth it most perfectly, without turning to fall againe, except the sicke man doe returne to tumble in the same bosome, wherr he tooketh the first infection.

Our Lord God would from whence the euill of the Pox came, from thence should come the remedy for them. Since it is known that they came into these parts from the Indi-

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as, and first of all from *Sancto Domingo*. The Pore bee as common amongst the Indians, and as familiar, as the Measelles bee vnto vs, and well neere the most part of the Indians, both men and womē haue them, without making thereof any scruple, and they came first in this sorte.

In the yeare of our Lorde God 1493. in the warres That the Catholike King made in Naples, with Kyng Charles of Fraunce, ỳ was called Great head, in this time sir Christopher Colon, returned from the discouerie that he had made of the Indias, which was *Sancto Domingo*, and other Ilands, and he brought with him from *Sancto Domingo*, a great number of Indians, both men and women, which he carried with him to Naples, where the Catholike King was at that time, who had then concluded the warres, for that there was peace betweene the twoo Kinges, and the hostes did communicate togeather, the one with the other. And Colon being come thether with his Indians, the most part of them brought with them the fruite of their countrie, which was the Pore. And the Spaniardes began to haue conuersation with the Indian women, in such sort, that the men and women of the Indias, did infect the Campe of the Spaniardes, Italians, and Almaines: for the Catholike king had then of all these Nations, and there were many that were infected with that euill And after the hostes communed together, the fire did kindle in the campe of the king of Fraunce, of which it followed, that in shorte time the one and the other were infected with this euill seede: and from thence it hath spred abroad into all the world.

At the beginning it had diuers names: the Spaniardes did thinke that it had beene giuen them by the French-men, and they called it the Frenche euil. The Frenchmen thought that in Naples, and by them of the Countrie, the euill had beene giuen them, & they called it the euill of Naples. And they of Almaine seing that by conuersation with the Spniardes, they came by it, they called it in the Spanish

The names that they gaue to the euill tree.

nishe, Dkabbe: and other called it the Peaselles of the Indias, and that very truely, seeing that from thence came the euill in the beginning.

Opinions of this euill.

Amongst the great Philitions of that time, there were sundry great opinions of the cause, and originall of the infirmitie. The one sorte sayde that it came of the euill melancholie meates, that the hostes of necessitie had eaten, as wilde hearbes, and many Gardein hearbes, and rootes of hearbes, Asses, and Horses, and other lyke thinges, that ingender such like infirmities, corrupting and burning the blood. Others there were, that did attribute it to the coniunctions of Saturne and Mars, and they did apply it to the heauenly influence, and gaue thereunto diuers and sundry names. Some called it the Leprosse, others Swine Pore, other Pentegra, others the Deathlie euill, others Elephantia, without certeyne assurance what disease it was. For they were ignorant that it was a newe disease, and they would reduce it to some already known and written of. And nowe we come to our *Guaiacan*, whose name was giuen by the Indians, and of them very well knowne, and so they haue called it and do call it, in all the world, calling it also the woodde of the Indias. Of this woodde many haue written much, one sorte saying that it was *Ebano*, others that it was a kinde of Pore, with many other names whereby they haue named it. It is a newe tree & neuer seene in our partes, nor in any other of the discoueries, and as the country is new, so is the tree a new thing also.

Guaiacan an Indian name

The description of the Guaiacan.

Whatsoeuer it be, it is a great tree, of the greatnesse of an Oke: it casteth out many bowes, the rinde it dooth cast from it being dry, greate, and full of Gumme, the heart thereof is verie great, it is well neere like to blacke, all is very hard as much and more then *Ebano* is. It casteth forth a little leafe and hard, and euery yeere it bringeth forth yellowe flowers, out of the which is ingendred a rounde fruite with litle kernells within it, of the greatnesse of a Pedler:

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of these Trees there is greate abomdance in *Sancto Domingo.*

And after this they haue founde an other Tree, of the kinde of this *Guaiacan*, in Saint John *de Puerto Rico*, which is an other Ilande neere to that of *Sancto Domingo*, such an other tree as that is, saue that it is lesse, & the bodye of the tree and the bowes are smaller, & it hath scarsely any harte, or if it haue any, it is verie little, & that is in the body of the tree, for that the bowes haue none at all: It is of more sweet smel and more bitter then the *Guaiacan*, that is now vsed in our time, I meane that of *Sancto Domingo*, and for his maruellous effectes, they call it the holie Woode, & surely with reason: for that it is of a better working then that of *Sancto Domingo*, which is seene by experience, but euen aswell the one & the other is a maruellous remedie, to cure the disease of the Pore: of the which and of euerie one of them a water is made, and is taken for this infirmitie, and for many others in this forme.

They take twelue ounces of the wood made small, and two ounces of the Rinde of the same woodde broken, and they cast it to steepe in three Pottels of Water, in a newe pot, that will holde somewhat more, for the space of xxiiii. houres: and the pot being well stopt, they seeth it ouer a soft fire of kindled Coales, vntill the two Pottels bee sodde away, and one remaining. And this is to be noted at the time the water is put to it, putting therein one Pottle, they dip in a little Rodde, and doe marke howe high the water of one Pottle reacheth, and by that measure and marke, they shall see when the two are sodde away, and the one Pottell remaineth. After the water is sodden, they set it to cole, and straine it, and keep it in a glassed vessell, and forthwith vpon the said sodden woodde, they poure foure Pottels of water, and seeth it till one bee sodden away, and this Water must bee strained and kept apart, and it must be taken in this forme.

How the water of the woodde is made.

After

The manner of taking it.

After that the sicke man is purged by the counsell of a Philition, let him be put into a warme Chamber, and kept from the colde and from ayre, and beeing laied in his bedde, let him take early in the morning tenne ounces of Water, of that which was first made well warmed, and let him be couered so that he may sweat wel, & let him kepe his sweat at the least two houres, & after he hath swet, let him be made cleane from his sweat, & take a warme shirt, and the rest of his Linen cloathes, and foure houres after he hath swet, let him eat Reasings Almonds and Bisket, and that in reasonable quantitie. Then let him drink of the water that was made at the second time, the quantitie that he hath need of, and of the selfe same let him drinke in the day time, & eight houres after he hath eaten, let him returne to take the first water, and let him take other ten ounces well warmed, and then sweate other two houres, and after his sweate let him bee made cleane, and then bee couered againe wyth warme cloathes, and one houre after he hath swet, let him make his supper of the same Reasings, Almonds, and Bisket, and drinke of the second water. This order he must obserue the first fiftéene daies, excep thee haue some notable weaknesse, and in such case hée must bée succoured with giuing him to eat of a young Chicken, iointly, with the rest of the diet: and in them that be leane, that cannot beare so precise diet, it is sufficient that they take it for nine daies, and at the end of them they may eat a little Chicken rosted, & if in case the sicke person be debilited, and that he cannot sufer the diet, let him haue from the beginning a very small Chicken, going forwarde increasing of the proces of time, and beeing past the 15. dayes, let him returne to purge himselfe at the sixteene daies end, & let him take the waight of fiue shillinges of the substaunce of *Canafistola*, taken out by Strayner or other thinge respondent thereunto, and that day let him drinke no stronge water, but of the simple, and the next day after the Purgation, let him returne to

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the aforesaide order, taking in the morning and euening the strong water with his sweatinges, & eating and drinking the same. Sauing that in place of a Chicken hee may eate halfe a rosted Pullet, or some what more, and this seconde time let him take it for other xx. daies, in the which time hee may ryse, and walke about his chamber, being apparelled and kept warme. And at the end of them, hée shall returne to purge himselfe an other time, and must haue a special care to kéepe good order, and after hee hath taken the water for other fortie dayes, must kéepe himselfe from women and from wine especially: and in place of wine, hee must drinke the simple water of the woodde, which if he will not doe, then let him drink of water sodden with Anise séede or Fenell séede, supping little at night and eating no flesh.

This is the best way that the water of the woode ought to be taken, which doeth heale many infirmities incurable, where other Medicines could not worke the same effecte, & this water is the best remedy that is in the worlde, to heale the disease of the Pore, whatsoeuer or of what kinde soeuer it bee, for that it rooteth it out for euer without any more comming againe, and in this it hath his principal prerogatiue and excellencie. This water is also good for the Dropsy, for the shortnesse of breath, for the Falling sicknes, for the diseases of the Bladder, and of the Raines, for the paines of the Joyntes, for all euils caused of colde humors, for ventositie, and other dangerous and importunat diseases, where ẏ ordinarie benefites of Phisitions haue not profited. Chiefly it excelleth wher the euil dispositions be, that haue proceéded at any time from the disease of the Pore. Ther be many that with this wood haue made sundry mixtures, making Siropes therof, and surely with good effect. But my iudgement and opinion is, that he which shal take the water of the wood, ought to take it in the maner as is aboue said, without any mingling thereof, for that by experience

The diseases that this water doth heale.

rience it hath bene sene so to make the better worke. This water is good for the teeth, making them white, and fastning them, by continuall washing of them therewith: it is hot and dry in the second degree.

Of the China.

THe Second Medicine that commeth from our Indias, it is a root called the *China*. It seemeth that I should slaunder it, to say that the *China* groweth in our Occidentall Indias, since commonly the Portingales doe bring it from the Orientall Indias.

But this you shall vnderstand, that Sir Frauncis *de Mendosa*, a worthy Knight, when hee came from the newe Spaine and Peru, shewed to mée a great Roote, and other little rootes, who asked me, what rootes they were? I aunswered that they were rootes of the *China*, but that they seemed to mée to be verie freshe. Hee sayde to mee that so they were, and that it was not long since that they had bene gathered and brought from the new Spaine. I maruelled that they had it there, for I did beleeue that in the *China* only it had growen: he said vnto mee, that not only there was in the new Spaine the *China*, but that also we shoulde see brought greate quantitie of Spycerie from the place which that *China* came from. And I beleued it when I saw the contract that he made with his Maiestie, to bring into Spaine great quantitie of Spicery, that hee had begun to set and to plant, and I sawe greene Ginger brought from thence, as also the *China*.

China of our Indias.

Historie.

This *China* is a roote lyke to the roote of a cane wyth certaine knottes within it, white and some with the whitnesse hath an aborne colour: it is red without, the best is the freshest, that which hath no holes, if it bee weightie, and not worm eaten, and that it haue a fatnes as if it were congeled, and it hath an vnsauerie tast. This Roote doeth

growe

growe in the *China*, which is the Orientall Indias neere to *Sirra* and *Sircania*. It groweth neere to the Sea: onely with the roote they helpe themselues, with the which the Indians be healed of greeuous diseases. And therefore they haue it in great estimation: they do heale all maner of large diseases therewith, and also the sharpe diseases: especially Agues, with the Water of it, prouoking Sweates, and by this way they heale many. It prouoketh sweat maruellously.

It is well neere xxx. yeares since that the Portingales brought it to these parts with great estimation, for to heale all maner of diseases, and especially the disease of the Pore, in the which it hath wrought great effects, and the Water is giuen in this forme. *Historie.*

The sicke person beeing purged as is most conuenient, must take one of the Rootes and cut them small vnto the thicknesse and greatnesse of a three penny peece, and so beeing cut, shall weigh one ounce, and cast it into a newe Pot, and thereuppon shall poure three Pottels of Water, and so shall lye a sleeping there xviiii. houres, and the Pot beeing stopt, let it seethe at a soft fire of kindled coales, vntyll halfe be sodden away, & one pottell and halfe remaine, & this is to be knowne by the order of the Measure, as is aforesaid, in the Water of the Wood. And after that it is colde, let it be straigned and kept in a glassed Vessell. There must bee care taken, that it stand in some hotte or warm place neere to the fire, for that therewith it dooth preserue the vertue the better, and dureth longer time, before it be corrupted. *The manner how to giue the water of the China.*

The sick man being lodged in a close conuenient chamber must take in the morning fasting, tenne ounces of the said water, as hotte as he can suffer it, and hee shall procure sweat, & keep it two houres at the least. After the sweat he shall be made cleane, and shall take a Shirte and cleane clothes, & warme them, and shall lye downe agayne two or three houres in the bed quietly after hee hath swet. And *How it must be taken.*

afterwarde let him aparrell himselfe, and beeing well warmed remayne in his Chamber, in the which he shal be kept from cold & the open ayre, with al the pleasure of good company and conuersation: he shal eate at a ri of the clock, halfe a Chicken sodden, or a quarter of a Henne, with a little Salt. At the beginning of dinner he shal drinke a dish full of Broth, and forthwith eate of the Pullet, eating at the beginning a little, and he shall ende with Marmelade. His drinke shall be of the water hee tooke in the morning, for that here is no more then one water, hee may at the beginning after the Broth is taken, beginne to eate Reasinges, without their little Graynes, or Prunes without their stones: their bread must be Crustie, well baked, or Bisket. If he will drinke in the daye time, hee may doo so with taking of a little Conserua, and drinke of the same water, and beeing eyght howres paste his Dinner, let him lye downe in his Bedde, and take other tenne ounces of the same water, the which beeing hotte hee may drinke, and procure sweat: two houres after he hath sweat, let hym be made cleane, and take a cleane shirte, and cleane clothes warm, and after one houre let him sup with Cõserua, Reasinges and Almondes, with some Bisket, and drinke of the selfe same water, and last of all eate Marmelade, vpon the which he may not drinke. Thus he may continue xxx. daies continually, without néede of any more Purgation then the first, and he may sit vp, so that he goe well clothed, vsing in this time all content and mirth, and keeping himselfe from all that may offend him.

After that he hath taken this water in this sorte, he must keepe good order, and good gouernement for fortie dayes continually. And he must drink no Wine, but water made of the *China*, that was before sodden, the whiche hee shall keepe after it is sodden, setting it to dry in a shadowie place, and that *China* being dry must be kept to make water for other 40. daies, to drinke after the taking of the first water:

Note.

seething one ounce thereof in three Pottells of water vntyll one halfe be sodden away, & this water let him drinke continually. And aboue all thinges let him keepe himselfe from women: and he must alwaies haue care, that as well in the water of xxx. dayes, as in the water of ye fortie dayes, that the *China* be steeped in the water xxiiii. houres before it be sodden.

There be many diseases healed with this water, al kinds of euill of the Pore, all olde Sores, it resolueth all swellinges and knobbes, it taketh away the paynes of the ioyntes which they cal the Arthetica Goute, and any other kinde of Goute that is in any perteuler member or place, and especially the Sciatica, it taketh away olde paynes of the head and the stomacke. It healeth all manner of runnings of Rewmes, it dissolueth Opilations, and healeth the Dropsie. It maketh a good colour in the face, it taketh away the Jaundies, & all euill complexion of the Liuer, and rectifieth it, and in this it hath a great prerogatiue. And by this means these infirmities are healed. It healeth the palsey, & all infirmities of the Sinewes, it healeth all diseases of Urine, it taketh away Melancholie, and all infirmities comming of cold diseases. It dooth comfort the stomacke, it doth dissolue winds maruellously, and also Agues long and sharp, as quotidians: the taking of this water as it is conuenient, so doth it rote them out, and take them away. The which thing it dooth by prouoking of sweat, in this it dooth erceede all other Medicines, and some will say that in Pestilent Agues, by prouoking swet, it healeth them. It is dry in the second degree with very little heat, the which is seene by the other waters of the woode. And as *Sarcaparilia* which doth heate and dry, so this dooth not, nor leaueth any impression of heate.

The diseases that be healed by this water.

The complexion thereof.

Surely it is a notable Medicine, in the which I haue founde greate effectes for the Diseases whiche I haue spoken of.

Note.

Of the Sarcaparillia.

The time since that the Sarcaparillia came vnto vs.

THE *Sarcaparillia* is a thing brought into our parts since the *China*.

It is xx. yeares since that the vse thereof came to this cittie. It first came from the new Spaine, & the Indians did vse it for great medicine, with the which they did heale many and diuers diseases.

The description of the Sarcaparillia.

It is a plant which doth cast many rootes vnder the ground, beeing of a yeard long, & of the colour of a cleere tawny, and sometimes the rootes shootes so deepe, that to take them out all, it is needfull to digge a Mans length. It casteth forth certein bowes full of knots, that quickly doe drie, and we know not that they haue caried flowers or fruite at all.

Sarcaparillia of the Hunduras.

After that the *Sarcaparillia* of the newe Spaine was found, there was also found in the Hunduras, an other sort that was better, and of better effectes: it is knowne to be of the Hunduras, because that it is of colour Tawnie, and grosser then that of the newe Spaine, ẏ which is white and somewhat like to yellowe, and more small, and so the *Sarcaparillia* that is most like to black is best.

The choosing of it.

It ought to be fresh, and in this is all the goodnes thereof, it is knowne to bee freshe by not beeing Wormeeaten. For that at the freshe breaking of it longwise, in the midest it maketh a running out to the end, and casteth out no dust, and the heauier it is, the better it is.

Of the name

The Spaniards did call it *Sarcaparillia* when they saw it, for the great likenes that it hath with the *Sarcaparillia*, of these parts. I haue it for certeine, that the *Sarcaparillia* of these partes, and of the Indians, is all one, and the very same that ours is. The which I haue experimented many times, & ours worketh the effect that ẏ *Sarcaparillia* of the

new

new spaine doth, & it is like vnto that of the *Hunduras*, but it is of a bitter tast, and not verie sharpe, and the water that it yeildeth hath no more sauour then barley water hath.

The vse of this hearbe at the first did differ much from that which is now in experimēt, for that they gaue it as the Indians did, in the healing of their sicke folkes, & surely it did worke verie great effectes. But the delicatenesse of our time doth require that it shoulde be vsed & giuen as the water of the wood is. At the beginning they tooke of the *Sarcaparilla* much quantitie, more then halfe a pound, & did cut it small and break it, and cast it into a quantitie of water, and being well wet, they beate it in a Porter a good while, in such sorte that it was made like a Jellie, and then dyd strayne it, pressing it verie well, for there came out of it the likenesse of a thicke drinke. And of that they tooke in the morning hot, one good Cup full, and then the Patient clothed him selfe wel. And sweat two houres: and if in the day time they woulde drinke any thing, it should be of the selfe same thicke drinke, so made by expression hot, and then they swet as much in the morning. This order they obserued for three daies continually without eating or drinking of other meat, sauing onely that thicke drink, taken out by pressing or straining of the *Sarcaparillia*: and after this sort I gaue it at the beginning many times, and surely it wrought great effectes, and many sicke people did better recouer, then they doe now with this other fashion.

How it was vsed in the beginning.

Take this for three daies.

After there was inuented an other forme and maner to giue it, and is that which is now vsed, in this sorte. They take two ounces of *Sarcaparillia*, and wash it and cut it smal and then they put it in a newe earthen pot, and there vpon they poure three pottels of water, and sette it in the water to steepe twentie and foure houres, and after the Pot beeing well stopte, it must seeth on a soste fire of kindled coales, vntill the two Pottels bee sodden away, and the

The fashion how it is now vsed & giuē.

the one remaine, the which may be knowne by the order of the measure, that we spake of, and when it is cold, let it bee strained into a glassed vessel, and vpon the selfe same *Sarcaparilia* that is sodden, let there bee so much water powred in againe that the pot be filled, & let it boyle a reasonable time and kept in a vessel glassed.

The maner how to giue it.

Now the sicke Man being purged, as it seemeth moste conuenient, and placed in a warme Chamber, he must take in the morning ten ounces of the first water of the *Sarcaparillia*, and must sweate at the least two houres, and after sweats he must be made cleane from his sweat, and take a warme shirt, and warme cloathes, and the like he must doe at night, eight houres after he hath eaten his dinner, changing his shirt and hot apparrell. Hee must dine at eleuen of the clock, and suppe one houre after hee hath sweat, at night eating nothing but Reasings, Almondes, and Bisket, and drinking of the second water. Let him keepe this order fiftéene daies, and if he be weake, giue him a little rosted chicken increasing it in processe of time, & at the least hee must keepe his bed nine daies at the first beginning, and the rest of the time in his chamber, kept from colde, and from ayre and on the fiftéene day he must be purged, with a soft and an easie medicine, and likewise on the thirty day, in such sorte, that all the order that we haue prescribed, be kept, as in the manner of the taking of the water of the wood is already declared. And likewise after the 30. daies, he must haue good gouernment, for other fortie daies, not drinking any wine, but simple water made of the said *Sarcaparillia*, and keeping himselfe from women. This is the ordinarie manner in taking of the water of *Sarcaparillia*, which at this day is vsed. And because I haue experience of other waies that bee of great secret, and of great effectes, I will write them heere, to the ende that all the vertues which are in the *Sarcaparillia*, may bee set downe and declared, seeing it is the Medicine that is moste vsed, and that wee doe see in it so

great

greate effectes.

I doe make a Sirupe, that many yeres hath beene celebrated, and had in estimation in this Citie and in al Spain, for that it is xxvi. yeares that I did vse it for the disease of the Pore, and for other infirmities: the whych doeth not heate, nor inflame, but with greate temperature, according to his graduation, it worketh his good effectes. The Syrke, for whome this thing was ordained and deuised, was for *Pantelion de Negrolenoues*, who was cured of many Phisitions, and hauing taken the water of the woodde, and other Medicines, hee was well nere consumed: and with a greenous swelling sore vpon his shinne bone, and great paines in it, he tooke it, and healed verie well. This sirupe I haue vsed to many people, for the infirmitie that the *Sarcaparilla* doeth profite for, and the woodde, and for many other, and it hath a good working by degrées: for that the drinesse of the woode is taken away, and the heats of the *Sarcaparilla*, and it is made in this forme.

A sirupe or drinke of Sarcaparilla most excellēt

There must bee taken two ounces of *Sarcaparilla*, and foure ounces of *Paulo Sancto*, whyche is the holy woodde, prepared as it is sayed, and thrée dozen of *Acofeifas*, a fruite of Spaine, without their stone, and twoo dozen of Prunes, without their stones, and halfe an ounce of the flowers of Burrage, and an other halfe ounce of Violettes and some graines of Barley made cleane, that is to saye: the huskes taken away. All these thinges lette them bee caste into thrée pottelles of water, and lette them bee sodden on a softe fire, vntill it come to one pottell, and then let it bee strained, and to tenne ounces of this sæthing, lette there bée putte one ounce of the Sirupe of Violettes. Let it be taken hotte in the morning, and at night in the order as is sated. In the rest of the water, keppng swéte if there be any, and although there come little, yet they heale. They may eate a little Chicken from the first day, with the rest of the diet, and drinke the simple water of the *Sarcaparilla*:

The description of the sirupe or drink

whiche is to bee made with halfe an ounce of *Sarcaparilla*, sodden in foure pottels of water, vntill one or some what more, be sodden away.

ges that drinke dooth profite in.

This order dooeth heale all kinde of euill of the Pore, and all the infirmities that we haue spoken of, that the water of the wooode dooeth heale, and the *Cynna*, and the *Sarcaparilla*. And to repeate it, it shall be too long and to prolirious, because it is sufficiently declared before. For surely in this simple water, and in the foresaied decoction, I haue founde greate effectes, as well in the infirmities where is suspected the euill of the Pore, as in large and importunate diseases, the which the common remedies of Phisiche hath not profited, although they proceeded not of the Frenche Pore, it dooeth cure and heale them, as it is seene by the worke of him that vse it.

An other drinke of the Sarcaparilla

There is an other Sirupe to bee made of the *Sarcaparilla*, which is: taking eight ounces of *Sarcaparilla* beeyng broken and cutte, and seeth it in foure pottelles of water, vntill three be sodden away, and the one remaine: and in the water as shall remaine, putte to foure pounde of Suger, and make it a perfecte Sirupe. And of this Sirupe, take three ounces in the Morning, and three at Night, eatyng good meates, and Suppe little, and drinke onely the simple water of the *Sarcaparilla*, and goyng abroade out of his house, doyng his business. There is healed there wyth many diseases of the sayed, without giuing any molestation in the healing of them. And this musse bee taken till the Sirupe be all consumed.

The thinges that this drinke healeth.

Sarcaparilla in ponder.

Also this *Sarcaparilla* is taken in pouder, in this manner. They take the *Sarcaparilla*, and take away from it the harte within it, and drye it and grinde it, and they doe sifte it through a Seeue of Silke, and maketh it in pouder. Of this pouder is taken in the infirmitie of the Pore, or spice of them, taking the waight of fire pence of the pouder, and drinking it with the simple Water of the *Sarcaparilla*, taking

kyng it in the Morryng, and at Night as muche when he goeth to bedde. He muste eate good meates, and drinke no Wine, but the simple water thereof. It shall doo well hée be purged that shall begin to vse.

And although that this powder dooth heale many deseases large and temporall, one cure it dooth marueilously whiche in the salte Fleume of the handes and féete, in thys forme. The sicke man béeyng purged, and also without purgyng, if he can not otherwise doo, he shall take the pouder, as it is sayed, and in the salt Fleume, he shal put with a Feather, a little of the water of *Sublimatum*, watered with Rose-water, that it be very simple, and after it is put in all partes, where the salte Fleume is, then let there bee put vpon it a plaister, that is called of *William Seruentis*, or *Dia Palma* spread abroad thinne vpon Sattin or Taffeta, putte in all partes where the simple water of *Sublimatum* is put. This must bée doon euerie day, for that in fifteene daies he shall bee perfectly whole. This dooth mundifie and dooth incarnate, and dooth skinne without hauing néede of anie other Medicine, ioyntly with the Powder and the simple water of *Sarcaparilla*, whiche we haue spoken of. This is of so great effecte, and experimented, as they shall see by the works that shall vse it, for surely they shall bee whole.

The Salte Fleume is cured herewith.

The vse of the water of the *Sarcaparilla* is so greate at this day in this forme, as is sayed that it is applied to anye desease, and it is come to so much, that in any manner of Reumes or Runnings, or windinesse, the euill of women, of the Mother, or any other cause or occasion what soeuer, so that it bee not in Feuers or other sharpe diseases, for the whiche they take the simple Water of the *Sarcaparilla*: and this is at this day so put in vse, that in like forte you shall finde sodden water of *Sarcaparilla* beeing simply in many houses, as ordinarie water in earthen vesselles: and surely it dooth great effectes, and dooth remedie large and importunate deseases. Truth it is, that to the persones that

The vertue of the water of Sarcaparilla.

bee hotte of complexion, it dooth heate them more then is conuenienke, and so they can not drinke it, and mosse of all if that the Liuer be verie hotte, for that it heateth too much.

In womens diseases, as well of the Mother, as of colde humours, it dooth good effectes, and dooth maruellouslye dissolue windes and in persons that bee subiecte to muche euilles, and especially of Rewmes, and olde grefes and diseases caused of euill humours, and if they run this course, with the continuaunce thereof, they shall receiue manifest profite and benefite, and it dooth heale all diseases whiche they neuer thought to heale of. His complexion is hotte and drie well nere in the second degree. All these waters must bee giuen in Sommer, or in the ende thereof: it is better that it exceede in heate then in cold.

Of the blood Stone, and of the Stone for the deseases of the Stone of the Kidneies and Raines.

The stone of the blood.

They doo bring from the newe Spaine two stones of great vertue: the one is called the Stone of the blood, & the other is a Stone for the disease of the Stone in the Kidneies and Reines: the blood stone is a kinde of Jasper of diuers colours somewhat darke, full of sprincles like to blood, beeing of colour redde: of the whiche stones the Indians dooth make certeyne partes both great and small.

The vse thereof, both here and there, is for all fluxe of blood, of what partes so euer it bee, of the Nose, or of the Menstrues, or of the Piles, and of Woundes, or of that whiche is cast out at the mouthe. The stone must bee wet in colde water, and the sicke manne must take him in his right hande, and from time to time wet him in colde water.

ter. In this sort the Indians doe vse them. And as touching the Indians, they haue it for certaine, that touching the same stone, in some parte where the blood runneth, that it dooth restraine and in this they haue great truste, for that the effect hath beene seene. It dooth profyt also hauyng it holden, hanged, or tied in the same part where the bloud runneth, so that it touche on the flesche. Of this stone we haue seene great effectes, in staunchyng of blood. And some that doo suffer the Hemeroidal flure, haue remedied themselues with makyng Rynges of this stone, and wearing them continually vpon their fingers. And also in the Menstruall flure of women.

The other Stone, which is for the disease of the stone in the Kidneies or Reynes, the finest of them are like vnto *Plasma* of *Esmeraldes*, whiche is likened to greene with a Milkishe colour, the greatest is the best: they bryng them made in diuers formes and fashions, for so the Indians had them in olde time, some like to fishes, other like to the hedes of birdes, other like to billes of Popingaies, other like to rounde Beadstones, but all pearsed through, for that the Indians doo vse to weare them hangyng for the effecte of the greefe of the stone or stomacke: for in these twoo sicknesses it doth maruelous effectes.

The Sene for the desease of the grauell stone in the kidneis or reines.

The chief vertue that it hath, is in the paine of the stone in the Kidneies and Reines, and in erpelling of sande and stone. In somuch that a Gentleman whiche had one of thē here, (the best of them that I haue seen) put it to hys arme, hee dooth make him to erpell [illegible] out muche sande, that many times hee dooth take it away, for that hee thinketh that it dooth hurte him for to put out so muche: and in taking it away, hee ceaseth to caste any from hym. When he feeleth the paine of the stone, and puttyng hym to againe, it dooth take it away incontinent, with erpelling of muche Sande and small stones. I haue seene it carried to persones that haue beene greeued with great greefe, and

lines 27-8

[illegible] Seen) having [illegible] expell and caste

paines of the saide disease, and putting it to them, they doo forthwith expell the sande and the little stones, and remain cleare thereof.

A property hidden.

This stone hath a propertie hidden, by the which meanes he dooth great effectes, to preserne that they fall not in to the paine of the saide disease, and after it is come it taketh it away, or diminisheth it. It dooth make the sande to bee expelled in great aboundauce, and likewise stones. It taketh away the heate from the raines of the backe, it profiteth in greefes of the stomacke, put to it: and aboue all it preserueth from the saide griefe.

My Lady the Duchesse for that she had in shorte time three tymes exceeding paines of the stone, she made a bracelet of them, that she vsed to weare it at her arme, and sithēce she put them to her arme, she neuer had more paines of the Stone, and so it hath happened to many other that had the like benefite, for the whiche they are much estesmed, and now they be not so sone had, as at the beginning: for that these stones onely the Gentlemen and richmen haue them, and with reason, because they do suche maruelous effectes. An other stone there is that dooth heale the salte Fleume, the whiche I doo know by heresaye, but I haue seene none of them.

Of the Wood for the euils of the Reines, and of the Vrine.

Also they do bring from the new Spaine, a certeyne wood that is like vnto the wood of a Peare tree grosse and without knots: the which they haue vsed therof many yeres in y parts, for the paines of the Raines & of the Stone, and for the infirmities of the Vrine.

The firste time that I sawe it vsed (may bee aboute xxxv. yeares past) there was a Pilot that was sicke of the Vrine,

Urine and of the Reines, and after that he had vsed it, he was whole and verie well. And sithence that time I haue seene that many haue brought it from the new Spaine, and they doe vse it for these remedies.

For them that doeth not pisse liberally, and for the paynes of the Reines, and of the stone, and for them that doeth pisse with paine, and for them that dooeth pisse little. And now the thyng hath extēded for opilations, for that the water thereof doeth cure and heale them, and also of the Lunges and the Liuer, and this hath bēene founde within these fewe yeres, and they do finde in it notable profit. The water is made in this forme.

For thē th it doeth pr fite.

They doe take the woodde, and doe make it in small pēces verie thinne, and small as it is possible, and they putte them into cleare water of the Fountayne, whiche is verie good and cleare, and they leaue it so vntill the water bē sakened into it; and in putting the woodde into the Water, within halfe an houre the water doeth beginne to chaunge it selfe into a blewe colour verie cleare, and the longer that it lieth in the Water, so muche the Blewer it turneth, although that the woodde bē of a white colour. Of this water they doe drinke continually, and therewith they vse to water their wine, and it doeth maruellous and manifest effectes, without any alteration, so that it is needfull but onely good gouernment and regimente. The Water hath no more sauour then although that there were nothynge caste into it, for that the woodde doeth chaunge nothing. His complexion is hotte and dry in the first degrē.

How the ter is ma

Of the Peper of the Indias.

Wil not let to speake of the Peper that they dooe bring from the Indias, that not onely it seruetb for Medicine, but it is moste excellent, the which is knowen in all Spayne, for there is no Gardeine, nor Orchard, but that

Of the peper

that it hath plentie thereof in it, for the fairenes of the fruite that it bringeth forth.

The description of the Plante.

It is a greate Plante, in so muche that I haue seene in this Citie some that was equall with some Trées. It doeth caste the leaues Greene, after the fashion of Basill of the biggest sorte. And it casteth out certaine white flowers, of the whiche commeth out of the fruite, the which is in diuers formes: some Pepper be long, other rounde, others of the making of Mellons, others of Cherries, but all bee at the beginning when they bee not ripe verie Greene, and beeing ripe verie redde, and with a gracious and good couillour.

The vse of it

They are vsed in all maner of meates and Potages, for that it hath a better taste then the common Pepper hath. Made in peeces, and caste into the brothe it is an excellent sauce, they doe vse it in all that which the aromaticks spice is vsed, which is brought from *Maluco*, and *Calicut*. It doeth differ from that of the Easte Indias, for that costeth many Duccattes: the other doeth cost no more but to sowe it, for that in one plante you haue spice for one whole yeare, with lesse hurt and more profite.

The vertues that it hath.

It doeth comforte muche, it doeth dissolue windes, it is good for the breaste, and for them that bee colde of complexion: it doeth heale and comforte, strengthenyng the principall memberes. It is hotte and dry, well neere in the fourth degrée.

Note.

They doe bring from diuers partes of our Indias many purgatiue Medicines, that hath beene founde and discouered with the time, the which their workes and effectes are greate: of the which I will giue here a short relation, that it may bee a foresight, for to treate of the Roote of *Mechoacan*, which was our principall intente nowe to write of.

Of the Cannafistola.

There

There doeth come from the Ilandes of *Sancto Domingo*, and from *Sancte Iohn de Puerto Rico* greate quantitie of *Canafistola*, and it is somuche, that not only all Spayne is prouided of it, but all Europe, and well neere all the worlde: for that vnto Leuant from whence it was accustomably brought, now there goeth moe Shippes laden with it, then come with Iron from Biskey. That which commeth from our Indias, is much better in comparison then that which is brought from the East Indias to Venis, and that which the Galleons doe carry from thence to Genoua, and from Genoua to Spayne, and when the Merchantes brought it hither, it could not bee good, for that it was verie smal, and also it was not ripe, and with so long time and cōtinuance it became so corrupted, that it did profite little. *Canafistola.*

This of ours that they bring from *Sancto Domingo* and Saincte Iohn is ripe, greate, full, weightie honilyke, and fresh. In so much that many times it commeth in sixtie dayes after it is gathered, and beeing freshe, it is of a gratious and good taste and not of so horrible smell, as that of Leuant is, and so it doeth his woorke farre better, and with more falicitie. *The description of it.*

This *Canafistola*, and the woorke thereof is of greate securitie, it purgeth gently, without any alteration. And doeth auoyde principally Choller, and after Fleume, and that which is in the waies and the Guttes. It doeth temper them muche that take it, also it purifieth the blood, it doeth many good workes in all kinde of diseases, in especially in the paines of the Reines, and of vrine being taken two houres before supper. And in reumes it doeth muche profite being taken two houres after Supper, and easilie it doeth cure the emilles of the breast, which haue beene of long continuance, & griefes of the side, being taken with Syropes for the breast: and being applyed outwardly with the Oyle of sweete Almondes, it taketh away the grieuous *The vertue of the Canafistola.*

diseases of the Lunges, and griefes of the Reines. It is good in hotte Feuers, and vsing it continually before supper or dinner, it staieth the ingendring of the stone, it taketh away the drieth: it is moist in the first degree, it declineth to heate, although it be little, it is dissoluatiue, it clarifieth the blood, and delayeth the sharpnesse therof, and of the red collour. There haue beene in the Indias since it was discouered some thereof so weighty, that one codde waieth fiue shillinges, being taken out by the Seeue, and foure ounces in weight the whole cane.

Of the Purgatiue Nuttes.

Of the purgatiue Nuttes.

AT the beginning when they discouered the Indias, they brought from *Sancto Domingo*, certaine Nuttes being thrée cornered, with the which the Indians did purge themselues, and were vnto them a familiar purgation And afterwardes the Spaniardes, for necessitie did purge themselues with them, with hazarde ynough of some of their liues, for with the vse therof, many thought to lose their liues: for that it is a strong purge. And although that it doeth make a great excesse of stooles, yet doeth it also prouoke vomitte verie strongly, and with muche violence, with greate faintnesse and heauinesse. Afterwarde some did rectifie them by tosting of them, and then they bee not so violent, nor so stronge, neyther woorke with so much cause of faintnesse. They doe purge Fleume very strongly, and after cholor. It is an excellent medicine for the Colike, it doeth dissolue windes, and putte in a glisser it doeth euacuate reasonably.

What these Nuttes doe purge.

The description of the Nuttes.

The maner & colour of them is as of our Nuttes, with a thinne rinde, of the colour of a cleare Baye, they are thrée cornered, the carnell within it white, and sweete, insomuche that for their sweetenesse, many haue beene mocked

ked therwith. The Phisitions do call them commonly *Ben*, of which there are two sortes, one they call greate, and the other little. The great *Ben* be these Purgatiue Nuttes the little *Ben* bee as great as our Peason, of the which in Italie they make that oyle of swéte smell, which they call Oyle of *Ben*, with the which they doo annoint their heare, & beards for delicatenes. The complexion is hotte in the beginning of the thirde degree, and dry in the second. Their weight is of halfe a dramme vnto one, but they must be tosted. *Ben.*

Of the purgatiue Pinions.

They doo bryng from the newe Spayne certeyne Pinions or Carnels, wherwith the Indians dyd purge themselues: they bee like to our Pinions, whiche do growe out of our trees, béeing greate after the fashion of the wheate of the Indias the shale is not so harde as ours is, they are somewhat more blacke, they be round, & within very white, fattie, and swéet in tast. They do purge valiantly Fleame and Collor, and any maner of watrishnes, they are more easte Medicine, then the Nuts be, they doo purge by stole, and by vomit, and if they be tosted they doo not purge so muche, nor with so much faintnes. They do purge of their own nature grosse Humors: it is a Purgation much vsed amongst the Indians, béeing grounde and dissolued with Wyne, hauing first taken preparatiues that do attennuate ỳ humor, that a man doth pretend to euacuate, and vsing a conuenient diet, they take of them fiue or sixe more or lesse, conformable to the obedience of the stomacke, of him that shall take them.

The description of them

How they purge.

How they be taken.

Ordinarily they do tosse them: for so they be more gentle and lesse furious. It is néedefull that hes which doth take them,

them, be kept as one being purged.

They be giuen in large infirmities, and where there be grosse humours: they be hot in the third degree, and dryes in the second with some fatnes, which dooth take away somewhat of the dryenesse.

Of the purgatiue Beanes.

Beanes like to ours.

FRom *Cartagena*, and numbre *de Dios*, they bring certayne Beanes lyke to the fashion of ours, sauing that they be somewhat lesse, and of the colour and making of ours, they haue in the middest of the Beane that doth deuide the two halues, one little thinne skinne, like to the skinne of an oynion.

How they be taken.

They doo take them from their shale, and from the inner thinne skinne, and tosse them and make them into pouder, and take them with Wine: and being made into pouder and mingled with Sugar, one spoonefull of the pouder is taken, and vppon that a little draught of Wine. They doo purge without molestation Choler and Fleame, and grosse mixt humors. And amõgst the Indians they are of great estimation, for the easinesse that they haue in the taking of them. Many Spaniardes doe purge with them with muche securitie, and it is a Medicine more easie and gentle than that aforesaide.

Historie.

I haue seene many that haue come from those parts, purge them therewith, and it succeedeth with them verye well, and purgeth without griefe.

Note.

But they must be aduised that there be taken from them that lyttle skinne that is in the middest of the twoo halfes of the Beanes. For if they take that, the strength of it is so much greater and vehement of Vomites and stooles, that they put in great hazard him that shall take them. And also they must haue care to tosse them, for that it dooth prepare them, and delayeth much of the sharpenes, and fiercenes, which

which is generall in this Medicine, and in all the rest, for that to tost them is the true preparation of them. After ỳ taking of any of the foresaid Medicines, the Patient must not sleepe at alat is needful that he keep great watch being purged, and in all things, which in a man purged may be conuenient.

The Beanes be giuen prepared, in Feuers being large and importunate, and in diseases of mixt humours, beeyng grosse, and in the paynes of the ioints & they are an vniuersall Purgation: they be hotte in the second degree, & dry in the first, there bee giuen of them from foure to syxe, tosted more or lesse as the obedience and sufferance of the belly is of him that shall take them. *Their worke and effectes.*

Of the milke Pinipinichi.

IN all the Coast of the firme Lande they take out a certeyne kinde of milke, from little trees like to Appletrees, which the Indians call *Pinipinichi*, of the whiche cutting one bough, there commeth forth wherias it is cutte, a certeyne kinde of milke somewhat thicke and clammye, and taking three or fowre drops therof, it doth purge valiantly by the stole principally Cholerike Humors and Citrine water, and it doth work with much vehemency and force. *Of the Pinipinichi.*

It must be taken in Wine, or dried into pouder in litle quantitie, for that the worke thereof is of most strength. It hath one property, ỳ in eating or drinking of broth or wyne or other thing forthwith it worketh no longer, and he that doth take it hath neede to keepe good watch, and good order. It is hot and dry in the third degree. *How it is taken.*

All these Medicines which we haue spoken of be violent

Note. and of great force, & they haue not beene much vsed sithence the *Mechoacan* hath come, for that in it there is founde a worke more sure, and vnto this not only we, but all the Indians haue run, as vnto a purge most excellent, of the which we will treate now.

Of the Mechoacan.

Mechoacan. THe *Mechoacan* is a roote, that it may bee about xxx. yeares that it was discouered, in the Prouince of the newe Spaine, in the Indias, of the Occean Seas, it is brought from a Country that is beyonde the greate Cittye of *Mexico*, more then 40. leagues, and is called *Mechoacan* the whiche, Syr Fernando Curtes did conquere, in the yeere of our Lorde, 1524. This is a countrie of much riches, of Gold and chiefly of siluer, and it is vnderstood that in all that Country, is much siluer. For more then 200. leagues, here those Pynes be so celebrated, and of so great riches that they bee called the *Cacatecas*, & enery day they discouer in the lande verie rich mines of siluer, and some of Golde. It is a Countrey of good and wholesome ayre, and dooth bring forth healthfull hearbs for to heale many diseases, insomuch that at the time the Indians had the gouernment therof, the inhabiters there rounde about that Prouince, came thether to heale their deseases & infirmities. For the said causes it is a coũtrie verie fruitfull, and of great aboundance of bread, wilde fowle, and fruites. It hath many Fountaines, and some of swet waters, which haue much aboundance of fish, ẏ Indians of that country are of a tauller grouth, & of better faces than the Borderers are, and much more healthfull.

The riches and encrease

The situatiõ of Mechoacan. The principall place of that Prouince the Indians doo call

call in their language *Chincilia*, and the Spaniardes do cal it as they cal that Realme *Mechoacan*, & it is a great towne of Indians situated neare to a lake, which is of swete water, abounding with verie much Fish. The same Lake is in fashion of the making of an horseshoe, and in the midst ther of standeth a towne, the which at this day hath greate trade of buying and selling, for the greate Mynes of Plate that are in all that country.

As soone as that Prouince was gotten from the Indians, there went thither certaine Friers of Saint Frances order, & as in a Countrie so far distaunt from their naturall soyle, some of them fel sicke, amongest whom the Warden who was the chief Frier of the house was one, with whom *Caconcin Casique* an Indian Lorde, a man of greate power in that Countrie, had verie great frendship, who was Lord of all that country. The father Warden had a long sicknes and was brought in great danger of life: the *Casique* as hee sawe his disease procede forwarde, sayde that hee woulde bring him an Indian of his, which was a Phisition, with whom he did cure himself, & it might be, that he would giue him remedie of his disease. The which being heard of the Frier, and seeing the little helpe that he had there, and the want of a Phisition, with other things of benefite, he thanked him, and desired him, that hee would bring him unto him: who being come, and seeing his disease, sayde to the *Casique*, that if he tooke a pouder, that he would giue him of a roote, that it woulde heale him. The which beeing knowen to the Frier, with the desire that hee had of health, he accepted his offer, and tooke the pouder that the Indian Phisition gaue him the nexte day in a little wine, wyth the which he did purge so muche, and without paynes, that the same day he was much lightned, and much more from that time forward, in such sort that he was healed of his infirmitie. The rest of the Friers which were sicke, and some Spaniardes that were sicke also, did followe

Historie

low the father Wardens cure, & toke of the selfe same pouder once or twise, & as oft as they had néede of it, for to heale them. The vse of the which went so well with them, that all they being healed, the Friers did send relation of this, to the father prouincial to *Mexico* wher he was, who did cõmunicate it with those of the country, giuing to them of ther wte and confirming them that they should take it, because of the good relation, that hee had from those Friers of *Mechoacan*. The which beeing vsed of many, and seeing the meruellous workes that it did, the fame of it was extended all abroad, so that in short time, all the Country was full of the good works and effectes of thereof, banishing the vse of Ruibarbe of Barberie, and taking the name thereof calling it *Rubarbe* of the Indias, as al men do now commonly call it. And also it is called *Mechoacan*, for that it is brought from thence, & gathered in the Prouince called *Mechoacan*. And not onely in *Mexico*, and in that countrie it doth take it as the most excellent purgation, and best of al other, but also in *Peru*, and in all other partes of the Indias, they vse no other thing, neyther purge they with any other purge, and they take it with so much trust and easines that when they take it, they thinke to haue certainely their health, & so they carrie it from the new Spayne, as Merchandize of verie great price.

Ruibarbe of the Indias.

It is about thirtie and foure yeares past, when I saw it heere the first time, when one *Pasquall Cano* a Genoues, came from the newe Spaine, who fell sicke at his comming, and as I did cure him, at the time that I woulde purge him, he saide to me that he brought a Ruibarbe from the newe Spaine, that was a verie excellent Medicine, wyth the which all they of *Mexico* did purge themselues, saying, that it was called Ruibarbe of *Mechoacan*, and hee had bene purged many times therewith, and it had succeeded verie well with him, and if he should take any purge, he would take that, of the which hee had experience.

Historie.

But

But I caused him vtterly to forsake the vse of such like new Medicines, of the which there was nothing written nor known. And did perswade with him to purge with the medicines that we had here, of the which there was so great experience and knowledge, in written Authors. And he did graunt to my wordes, and purged himselfe with a purgation that I gaue him, euē as it was conuenient for his disease. By the which although that ther did follow vnto him notable lightnesse and profite: yet hee was not cleare of the disease in such sort, but that it was necessarie to purge him an other time. And when we came to the second purgation, he would take none other but his owne Ruibarbe of *Mechoacan*, with the which he did purge so well, that hee remained whole, & without any disease. And although that this effecte did like me well: neuertheleſſe I did not remaine satisfied, vntill many other that came at the same time, and fell sick, did purge with the saide *Mechoacan*, and it went verie well with them, because they were accustomed to purge therewith in the newe Spaine: and seeing the good workes and so many thereof. I began to consider of it, and to purge many therewith, giuing credite to the good effectes that it wrought.

And so with these that I did make experience of here, as also with the relation, and great credite of them. that came out of the newe Spayne (in somuch that the vse therof hath spred abroade, that it is a common thinge in all the worlde and they doe purge therewith not onely in the new Spaine and the Prouinces of the Peru, but also in our Spaine, all Italie, Almaine and Flaunders) I haue sent relation therof, well neere to all Europe, as well in Latine, as in our natiue tongue. *The vse of all partes of the Mechoacās.*

The vse thereof is so muche, that they bring it for chiefe Merchaundise, in great quantitie, and it is solde for greate summes of mony: In somuch that a seller of Drugges solde me, besides that which he had sold for the Citie, he had sold *The great quantitie of Mechoacan that is vsed.*

worth of the citie the last yeare, more than ten kintalles of it which is a thousand pound weight, so that newe they aske for Ruibarb of the Indias, for that it is so familiar, that ther is no husband man that doeth not vse it, as a most sure medicine, and of great effectes, because for that kinde of purgation, thers is no neede of a Phisition, as being that, vnto which all men giue most credite, as a thing determined and approued for good.

I haue talked with many of them that haue come from the newe Spaine, and in especially with them that haue beene in *Mechoacan*, concerning the fashion of the plant that this roote is of, and what forme and Figure it hath, the which they doe bring from the Country, within 40. leages of beyonde *Mechoacan*, from a countrie which is called *Colima*, and they haue so little care therein, seeing that their principall intent is vnto their interest and gaine, that they know no more thereof, but that the Indians in *Mechoacan* doe sell it them, the rootes being drie and cleane, as hither they doe bring them, and the Spaniardes doe buy them, as a kinde of Merchandise, and so send them to spaine.

And surely in this we are worthy of great reprehension, that seeyng that there are in the newe Spayne, so manye Yeardes, and Plantes, and other thinges Medicinable, of so much importaunce, there is not any that writeth of them nor is it vnderstood, what vertues and formes they haue, for to accord thē with ours: so that if men had a desire to search out, and experiment so many kinde of medicines as the Indians doe sell in their Market places and Faires, it would be a thing of great profite, and utilitie to see and to knowe their properties, and to experiment the variable and greate effectes, which the Indians doe publishe and manifest with greate proofe amongest themselues, whych they haue of them: we of our parte without any consideration doe refuse it, and suche as doe knowe their effectes, will not giue

vs relation, nor knowledge what they are, nor write the efficacie and manner of them.

And going to searche after the Place of the Roote of *Mechoacan*, a Passenger that was come from that Prouince, did aduertise mee that a Frauncis Frier, that was come from the Countrey, had brought in the shippe where hee came, the proper Hearbe of *Mechoacan* greene, in a great barrell, and with much care, which he brought from beyonde *Mechoacan*, and that hee had it in the Frierie of S. Francis of the City. And hearing thereof I did receyue great contentment, and so I went forthwith to the Frierye, and at the door of the Infirmerie, or house for the sicke people of this Frierie, there was a thing like to halfe a Pipe, in the which there was an hearb very greene, which they saide was the *Mechoacan*, that the Frier had brought from the new Spayne, not with litle labour. It is an hearb that growethcreeping vp by certeyne litle Canes, it hath a sadde greene colour, it carrieth certeyne leaues, that the greatnesse of them may be of the greatnesse of a good Porenge dish which are in compasse round, with a little point, the leafe hath his little Sinewes, it is small, well neere, without moysture, the stalke is of the colour of a cleere Tawnie.

Historie of the plant of Mechoacan.

The description of the Mechoacan.

They say that it casteth forth certeyne Clusters with little Grapes, of the greatnesse of a Coriander séede which are the fruite, and doo ware rype by the Moneth of September: it casteth out many Bowes, which dooth stretche a long vppon the Earth, and if you put any thing neere to it it goeth creeping vppon it. The Roote of the *Mechoacan* is vnsauerie, and without byting or anye sharpenes of taste. That which wee doo see at this present of our *Mechoacan*, is a rote which they bring from the newe Spayne, from the Prouince of *Mechoacan*, made in greate and little peeces, of them cutte in peeces, of them broken with their handes. It is a white Roote, somewhat strong,

The manner of the roote.

and mighty, it appeareth that the peeces be of a great rot, without any hart.

The electiõs of the Mechoacan.

The conditions, or elections that it must haue, for to bee good and perfect is: that it be freshe: which may be known if that it be not wormeeaten, nor black and that it be somewhat white: but the very white is not so good, and if it bee somewhat russet, so that it be the vttermost part of the root, for that the inner parte is somewhat white. In the tasting or chewing of it, it is without sauour, or any manner of byting tast.

That it be fresh.

It importeth to make his worke the better if so be that it be fresh, for that the fresher it is, the better it is, and the greater the peeces are, the better they are conserued. And it is true, that that which is brought in pouder, is not so good, for that it dooth putrifie, & loose much of the vertue, and operation. As also we doo see, if we make pouder, and keepe it, it dooth not make so good worke, as when the roote is ground, and then forthwith taken. The root being old doth turne black, and it wil be wormeeaten with holes, and become very light. It will keepe well rouled in Seere cloth. It is gathered in the moneth of October, and it neuer loseth his leafe.

The complexion thereof.

The complexion thereof is hotte in the first degree, and drye in the seconde, for that it hath subtill partes, with some bynding, whereby it seemeth that his worke being doon, it leaueth the interiour Members strengthned, without debilation and weakenesse, which the other Purgatiue medicines do leaue them in: but rather those that doo purge themselues therewith, doo remayne after they be purged, more strong and harde, then before they were purged. It hath noneede of rectification, for that wee doo not see in this roote any notable hurte, onely the Wine is vnto it a corroboration for the worke, for being taken with Wine, it maketh a better worke, then with any other Licour for that it dooth not cause vomite, and it worketh the better.

It

It is giuen at all times and in all Ages, it dooth hys woorke without molestation, and without the accidentes that the other medicines soluatine are woont to procure. It is a Medicine easie to bee taken for that it hath no euil tast. Onely it hath the sauour of that with the whiche it is taken, for that it is of it selfe without sauour, and so it is easie for Children, for that they may take it without feeling what it is: it is so lykewise for persons that cannot take medicines, for it hath neyther smell nor taste. I haue purged therewith many Children, and many very olde persons, & haue giuen it to men of more then 80. yeares of age, and it maketh in them very sure and good woorke with no maner of alteration or chaunge of body, and without being debilited or weakened.

Easie to take and easie to worke.

It is giuen to children and olde people.

This Roote dooth auoyde cholerike humours, grosse, mixt, and also flegmatike humors, of what kind soeuer they be, and humors putrified and rotten, and of both colours: it dooth euacuate the Citrine water, of them that haue the Dropsie, with much easines. The principall respect thereof is to the Liuer, making it cleane, and comforting it and the Members neere adioyning to it, as the stomacke and the inner partes. It dooth cure all Opilations of the same partes, and all diseases caused of them: As the Dropsye, the Jaundies, and ioyntlie with his good woorke it rectifieth the euill complexion of the Lyuer, it dessolueth windinesse, and with easinesse it expelleth it, and dooth open all the hardnesse of the Liuer, and of the Lunges, and of the stomacke. It taketh away olde greefes of the heade, and mundifieth the brayne and the Synewes, and emptieth out the humors that bee in the head, or partes thereof. In the disease called the Lamparones, whiche is the Kinges Euill, it maketh a good woorke: in old greefes of the head called the Megrim, and the Falling sicknesse, and in all Distillations, or olde runninges in paines of the Joynts, both perticuler and vniuersall, as in the Gout Arthetica,

The worke and effectes be meruellous of this roote.

In grieſes of Women.

thetica, in paynes of the ſtomacke, emptying the cauſe, and conſumming windines. Alſo in paynes of the Vrine & Bladder, in paynes of the ſtone and Colicke, of what kinde ſoeuer it bee, it maketh a maruellous worke. It cureth the paynes of women, and eſpecially the Mother, by emptying and taking away the cauſe, as namely thoſe cauſes which come of cold humors & windineſſe, and in the grieſes of the breſt as of an olde cough & ſhortnes of breath, for vſing this roote oftentimes it taketh it away, and heaketh it. Alſo in greiſes of the Reines caused of groſſe Humors, for it dooth emptie and expell them.

In grieſes of the Pore.

In grieſes of the Pore it maketh a great worke. And it ſeemeth that for theſe grieſes our Lord did ordeyne it, emptying the humors of them, whiche for the moſte parte are cold, and eſpecially when they be waxen olde of long time, it purgeth them and dooth expel them without any paynes, by multyplying the taking thereof, as many times as is neceſſarie, for that in theſe infirmities that bee olde, and of long continuaunce, one euacuation is not ſufficient, but it is neceſſary to haue many euacuations, which may be done without daunger with this Roote: and it is not to bee maruelled at, if that with one euacuation therewith dooth not follow the health that is wished for, but that many times it is needful to make often repetition, to the intent to roote vp and expell the euil, and naughtie humors, that are the cauſe of the ſaide diſeaſe.

Note.

In agues.

This roote doth maruellouſly emptie forth the cauſe of the large Feuers, and importunate, and all Feuers compounded, and chiefly in olde Feuers, as Tertians, Quotidians, flegmatike, and in ſuch diſeaſes as commonly come of opilations, vſing thereof at the time that is needefull, for that in the like large and importunate diſeaſes, the Phiſition muſt not bee content with one euacuation, but with many, digeſting by little and little, and auoyding out by lyttle and little, ſeeing that the auoiding out is done with ſuch aſ-

Note.

ſuraunce

surauncе by this Medicine so blessed.

He that hath nede of it must haue a good heart, & with trust that it will profite him much, which hetherunto wee haue experimented, in so many, that with iust title al credit may be giuen to the good workes therof. We see with how much easlnes & without any accidēts it worketh the effects that we haue spoken of: & it is loked for, that euery day wil bee discouered greater matters, that may bee added vnto these.

The rule and order that must be kept in the administration, and giuing of the Pouders, made of the roote of *Mechoacan*, was learned of an Indian Phisition that we haue spoken of, and since it hath beene vsed in diuers and sundry fashions.

The order that ought to be kept in taking of it.

The first thing that is required of him that shal take this Pouder is that he do prepare himself with good diet, & good order, kēping him selfe from all thinges that may offende health, and to vse those meates which are most conuenient for him, & to dispose the humor ý principally hee pretendeth to auoide out, & with some Syrope, that may haue the same respect that the humor is disposed vnto the way to be prepared where he may go out. And for this it is good that he take the counsel of a Phisitiō: & he must vse glisters if the Belly be not obedient at the least the day before he shal take it, and if by chaunce he shal nede letting blood he shall doe it with the iudgement and opinion of a Phisition. The body so prepared and readie to be purged, he shal take this roote chosen as we haue said, and it must be grounde, making pouder of it, of an indifferent fineness, and way of it the quantitie that must be taken, as wee shall speake of, and put it into white Wine, which is Sacke, as much in quantitie as is needfull for to drinke, and it must be taken in the morning. Wyne is the best licour that it can bee taken withall, and so it is vsed generall in the Indias, for the Wyne as wee haue saide, doeth corroborate and giue strength to these pouders,

It is conuenient that there be a preparatiue for him that shall take it.

How these pouders shall be taken.

pouders, and because there be some that can drink no wine, in such case they may giue it in sodden water, wherein Sinamon hath beene boyled, or Anis or Fenell sede, and if the pure wine doe offend them, it may be delayed with any manner of Water, but the quantitie of the Wine that shall be taken, is so little, that it cannot offende, nor molest anie person.

Other wise to giue it, It may be delaied with Endife, or Langdebefe water, and because this medicine is not giuen in sharp Agues, but in large and temperate diseases, it doth beare the wine better then an other licour.

Also they giue these Pouders with Conserua of Violets, and with Syrope of Violets, and it is a good practise: for with his colde and moisture, it doeth correct the little heate and drought that the patient hath, and let them drink vpon it Wine watered, or some water as aforesaid.

There are made pils of it. There is made of this Pouder Pilles formed with electuary of Roses, and surely they make a very good worke & purge well.

In wafer bread. Also they doe put it in paste of Wafer bread, or in Marchpaines, and as it hath no euill sauour, so they doe not feele it. It seruetb much for children and for them that cannot take the like thinges.

Note. The Pilles that must be made of this pouder must be very little, somewhat greater then Coriander sede, that they may dissolue the rather, and not heat, and so they work more quickly and better.

When they shall be giuen They may be giuen in the morning and at night: these pouders be receiued with most prosperous successe, beeing made vp with Syrope of Roses of nine infusions, mingling the quantitie that therof shal be taken in two ounces of Sirope, and surely this mixture doeth make a meruellous worke, for that it doth strengthen, and inforce muche the worke of the Pouders.

What humors the Nechoacan doth auoyde. It auoydeth Cholerike, grosse and fleugmatike humors

and

and permixt, and the fearcenes of the blood, and so it is a greate medicine, and of meruellous woorke: It auoideth also most strangly the Citrine water of them that haue the Droppe, frequenting it many times, giuing betweene one purge and another, the which may corroborate and make strong the Liuer: in Broth it is taken many times, and maketh good woorke.

This medicine or purge must bee taken in the morning earely, and after it is taken, they may sleepe halfe an houre vpon it, before it doe purge, for that the sleeps doeth staye the Vomit, and the natural heate shal make a better woork in the medicine. *When it should be taken.*

He that shall take these Pouders, if he doe feare them, or any other Medicine purgatiue, and if he feare Vomit, may vse this one remedy, of the which I haue large experience, and is, when hee hath taken this purge or any other, let him take the Yolke of an Egge rosted hot, broken betweene his Fingers, and put it into a course Linen Cloth, and so rounde let him put it into a Throate Pit, and let him holde it there, vntill that hee doe beginne to purge, for that surely, it will staye the Vomiting and also the Fumes that doe rise of the purge, and this is no small content. After that hee hath somewhat slept, if hee can, at the time that it beginneth to woorke, let him not sleepe nor eate, nor drink any thing but bee in place where the ayre doe not offend him, nor with much companie, for that all the intent shal bee for to purge, staying all thinges that may let the auoiding out. And he shall be aduertised, that one of the greatest excellencies that this purge hath, is, that it is in the handes of the sicke person to auoide out what quantitie of humour hee will, the which is a thing that they of old time did consider much of. And waying which was surest of purging or the letting of blood, they doe not aleage any other cause more principall, than that the letting of blood is more sure. For aslmuch as in the letting of blood wee may take *Note.*

out what quantity of blood we list, & not in the purge, which once being taken, it is not in the handes of the Phisitiõ, nor the sicke person to let it to dw his wooke: which quantity is not in this our purge of the roote of *Mechoacan*, seing that with taking of a little broth, or eating any maner of thing, the working of it ceaseth, and it worketh no more, and so it cannot exceede nor hurt the patient.

Note. Surely it is to be holden of much price, that there is foude a kinde of purge with so much assurance, and that so mightily doeth his worke, and is at the will of him that doeth take it. After it hath done what to the patient seemeth good, and sufficient, then with a little Broth which he eateth, it shall worke and purge no more.

After that he hath purged. After that the sicke person or Phisition perceiueth that it hath made an ende of his working, and hath purged that which is conuenient, then they must giue him somewhat to eate, taking at the beginning of his Dinner a Wichefull of Broth, and after a little while let him eate of a Hen, and in the rest let him gouerne himself as one that is purged, as wel in his drink as in his meate as also in the keeping that hee shall haue of his person. For that day that he doeth take it, let him take heede that hee sleepe not in the daytyme nor drinke till Supper, the which Supper shall bee light and of some good meates.

What hee must doe the next day. The next day let him take a washing Medicine, and some conserua, and from that time forwarde let him keepe good order and good gouernment, in all that is conuenient for him.

Note. And if that with once taking of these pouders, the sicke man doe not heale, nor auoide from him that which is needfull for to be voyded, he may take it againe, as many times as the Phisition shall see conuenient wherein he shal haue care after that the sicke man is purged, to comfort and to alter the principall members.

And in this I can holde no precise opinion, for that there

bee

be diuers and variable diseases, and it is needful for them to haue diuers remedies, & my intent is no more then to write the vse of the Roote of *Mechoacan*, as a thing of so greate importance, and of a purge and remedie so excellent, as nature hath giuen vnto vs.

And if processe of time haue taken frõ vs the true Myrre, and the true Balsamo, and other medicines that they of old tyme had, of the whiche in our tyme there is no memorie, and with the tyme are lost: yet time it selfe in place of them hath discouered and giuen so many and so sundry things as wee haue spoken of, as our Decidentall Indias doo send vs. In especially the *Mechoacan*, a purge most excellent and gentle, which doth his worke w̃ such assurance being white in colour, pleasant in sauour, and in smel easie to take, without any lothsomnes in working, and without that horriblenes, that other purges haue, & without those accidents and sayntnes that come at the time, that they bee taken & without that disquietnes which it maketh when it worketh.

A good digression.

This Roote hath ouer and aboue that, which is sayde, other properties, and hidden workes, that we doo not reach vnto, which with the time and vse of them shalbee knowne and discouered euery day.

The weight or quantitie that is giuen of the Powder, made of the Roote of *Mechoacan*, it is conformable to the obedience of the belly, of him that shall take it. Some there be that doo purge with little quantity. I knowe a Gentleman of this Realme, that with the weight of halfe a Roial, which is iii.ʒ. dooth purge very well & there are other that haue neede of the weight of rii ʒ. and others of the weight of xviii.ʒ. and in this euerie one ought to measure ẏ quantitie, as he hath his belly in obedience, more or lesse. Euen so they ought to limit the quantitie conformably to the age of the Patient. For that the Childe hath neede of lyttle, the Boye of more, and the strong man of much more, and the

The quantitie that is giuen of it.

leane of flesse, and for this cause the Phisition must measure the quantitie as hee seeth it conuenient. Because to the Childe hee shall giue the weight of iii. d. and to the Boy the weight of vi. d. and to the Man the weight of xii. d. which is commonly so taken, but to the Woman it is not conuenient to giue lesse then ẏ weight of twelue pence, and in this there may be had a consideration, seeing that it is in the hand of the Phisition to take away his worke when he doth see that it exceedeth, it is better to giue a little too much, considering that with taking of a fewe suppinges of broth, if it doth exceede, the excesse may be remedied.

This is the summe which I haue vnderstoode vnto thys day of the Roote, which they bring from the Prouince of *Mechoacan*, and when I shall know more of it, I will write as the time and the vse thereof shall giue occasion.

Of the quicke Sulphur.

Quicke Sulphur.

When I made an ende of writing of these last lynes, Barnardine of Burgus the Potecarie, a man learned and expert in hys Arte, did shewe mee in his shoppe a peece of the quicke *Sulphur* brought from one Indias, a thing moste excellent as euer I sawe, and in our tyme the like hath not beene seene. It was bright lyke Glasse, of the colour of fine gold, taking a little of it, and casting it into the fyre, it doth cast from it a verie greate smell of Brimstone lyke to greene smoke, and the peece it selfe smelling (therunto) hath no smell.

As it is.

They brought it from *Quito*, which is a place in the prouince of *Peru*, from a Pyne ẏ there was found in certeyn Pittes, nere vnto the mines of gold. And it is not in vayne that the Alcumistes doo say, that the matter of Gold, is the Quicksiluer, and the Sulphur, that is to say, the Quicksiluer

Brought frõ Quito.

Note.

siuer the matter, and the Sulphur the former and maker. And so this which I saw, was like to a peece of Gold most fine.

They bring from *Nicaraga*, other Sulphur, but it is russet, like to Ashes, congealed without colour or brightnesse, which is found nigh vnto the Volcã of *Nicaraga*, the which being cast into the fire doth cast from it the smell of Brimstone, but it is a peece of earth, and in nothing is like to that of the Prouince of *Quito*, more then in the smell, neyther hath it that colour of Golde, nor that brightnesse that the other hath which is of *Quito*. *Emili Sulphur.*

The same being applied in things, that are conuenient for Medicine, worketh marueilous effectes: chiefly being grounde, and dissolued with wine, and applied in the night to them, that haue their face redde inflamed that bee like to Lepers vsing it certeyne nightes, after they haue beene at the stoole, it taketh the redness away, and healeth it marueilously, of the which I haue great experience. It healeth the Skabbes, being dissolued with oyle of Roses. Taking the weight of sixpence in an Egge, it healeth the Cholike, and the Palsey. It is good for the paine of the Stone, and being taken, it healeth the Iaundies. *The thinges that it profiteth in.*

It is hotte and drie excessiuely, which appeareth by the friendship that it hath with the fire, for being touched with it, it inflameth & maketh a flame. It is the principal matter, of that Diuelishe inuention of Gunpouder, which hath beene the cause of so many euils, and hurtes. *The complexion therof.*

Of the Wood Aromatike.

ALso the sayde *Barnardino de Burgus* shewed mee a Wood, which to my seeming, I thought to haue beene the holy wood, that I meane of Saint Iohn *de Puerto Rico*, the whiche was of this manner, and

forme.

Being in the house of a principal Merchant of this city, making a Medicine in a Chimney, where they did burne of that wood, the smoke that came out of the wood did smell much, & gaue a very swæt sauour, of the which he maruelled much, & asked from whence they had cast thither that good smell. They of the house told him, that the good smel was of the wood that thay did there burne, and it was that which did cast that good smell. He tooke a sticke of the Wood, and from it plucked a slip of the same, which had no smell nor sauour, more than other common wood had, then he toke away a little of the rinde, and smelled vnto it, and tasted it, and he found a sweete smell most excellent in it, and a Sauour no more nor lesse then of Maces, or Nutmegges, and much more sharpe, and more sweete, and of a more pleasant smell and tast, then any Cinamon that is in the world, and with more liuelinesse, and sharpenes of tast then the peper. I tasted it at the taking away of the rinde from the said wood, of the which he had a great pece of timber, and surely there is not any thing of so swæt smell and tast, of any thing which we haue that with so much pleasantnes of smell, and with such liuelines sendeth forth a sauour as this did penituate mee, insomuche that tasting a little of it, I carried all that day the sweete smell and sauour in my mouth, beeing meruellous, as though I had carried there a pece of Nutmegge.

The smell of the wood.

Of this wood they sayde, that a Maister of a Shyppe of his, did cut a great quantitie, comming by the *Hauana*, and in a Mountaine, they cut much of it, for the shippes prouision, and that which did remaine they carried to the Owners house, & there wast it, as I haue said. Wherby I do cōsider howe many trees and plants there bee in our Indias, that haue great vertues for medicines, that in the fuell of the Chimney they spend wood, of swæt odoriferous sauour, the rinde of the which being made into pouder, there might bee done

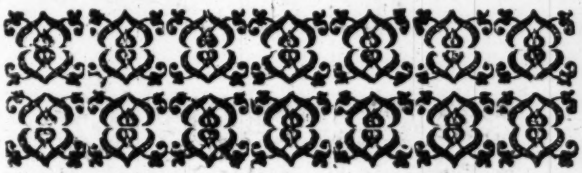
Historie.

done very great effects with it for comforting the heart and the stomack, and principal members, without seeking after the spicerie of *Maluca*, and the Medicines of *Arabia*, and them of *Persia*. Seeing that in the fields vntilled, and in the Mountaines and Desertes our Indias do yéld them vnto vs: the fault is ours that we do not follow after them, nor seeke to doe the diligence that is conuenient, for to profite our selues in these meruellous effects, the which I trust that time being the discouerer of all thinges, and good diligence and experience withall will discouer vnto vs to our greate profite.

(.)

The ende of the first parte.

God be praised.



The Second parte of this Booke is of the things that are *brought from our Occidentall Indias*, which serue for the vse of Medicine, wherein is treated of the *Tabaco*, and of the *Sassafras*, and of the Carlo Sancto, *and of many other hearbes & plants*, seedes and licoures, that newly are brought from those partes, of great vertues and meruellous effectes.

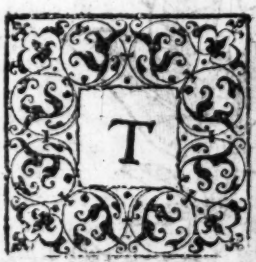
VVritten by Doctor Monardus
Phisition of Seuill.

To his Maiestie.

THese dayes past I wrote a booke of all thinges which come from your Occidentall Indias, seruing for the vse of Medicine, and surely it hath beene taken in that estimation, that the thinges which in it are intreated of doe deserue. And seeing the profite that it hath done, and how many haue beene remedyed and healed with those remedies, I dyd determine to proceede forwardes, and to write of the thinges, which after that the first part was written, haue come from those countries of the which I haue vnderstood, that no lesse vtilitie & profite shal come, then of those which are past, for there shal be discouered newe thinges and secrets, which will bring admiration, neuer to this day seene nor knowne before. And seeing that these medicinall thinges which we doe treate of, and the Realmes, and Countries from whence they come, belong vnto your Maiestie, and he also that writeth of them, is your Maiesties subiect: I doe desire your Maiestie, to receiue this trauell into your protection, and that the reward may be such, as for the like works dedicated to your Maiestie is accustomed to be giuen.

Your Maiesties Subiect
Doctor Monardus.

Of the Tabaco, and of his great vertues.



THe Yearbe which commonly is called *Tabaco*, is an Yearbe of much antiquitie, and knowen amongst the Indians, and inespecially among them of the newe Spaine, and after that those Countries were gotten by our Spaniardes, being taught of the Indians, they did profite themselues with those thinges, in the woundes which they receiued in their Warres, healing themselues therewith to their great benefite.

Within these fewe yeares there hath beene brought into Spayne of it more to adornate Gardens with the fairenesse thereof, and too giue a pleasaunt sight, than that it was thought to haue the meruelous medicinable vertues which it hath, but nowe we doe vse it more for his vertues, than for his fairenesse. For surely they are such which doe bring admiration.

How it is sowne and how it groweth.

It is growing in many partes of the Indias, but ordinarilie in moyst and shadowie places, and it is needefull that the grounde where it is sowen, be well tilled, and that it be a fruitefull grounde and at all times it is sowen, in the hot Countries. But in the colde Countries it must bee sowen in the Moneth of Marche, for that it may defende it selfe from the frost.

The

The proper name of it amongst the Indians is *Picielt*, For the name of *Tabaco* is giuen to it by our Spaniards, by reason of an Island that is named *Tabaco*. *The name of it.*

It is an hearbe that dooth growe and come to bee very greate: many times too bee greater then a Lemmon tree. It casteth foorth one steame from the roote which groweth vpright, without declining to any parte, it sendeth foorth *The description of it.*

many Bowes, straight, that well neere they bee equal with the principall steame of the tree: his Leafe is wel neere like to the Leafe of a Citron tree, they come to bee verie greate, and be of colour greene, the Plant is heauie, they be in the Garden as Cytrons and Orenges are, for that all the yeere they are greene, and haue leaues, and if any whyter they be those that are lowest. In the highest parte of all the Plante, there doth growe out the flower, the which is after the manner of white *Campanillia*, and in the middest of Carnation colour: it hath a good shew when it is drie, it is like to blacke Poppie seede, and in it is shut vp: the seede is very small, and of the colour of ad arke Tawny.

The flower.

The seede.

The roote.

The Roote is great, conformable to the greatnesse of the Plante, deuided into many partes, and it is like to wood in substaunce, the which beeing parted, it hath the hearte within, like vnto the colour of Saffron, and beeyng tosted, it hath some bitternes with it. The Rinde commeth away easilie, we knowe not that the roote hath any vertue at all: Of the Leaues onely we know the vertues, which we will speake of, although that I beléue that the roote hath medicinall vertues enough, the which time shall discouer. And some will say that it hath the vertue of *Rubarbe*, but I haue not experimented it as yet, they doo keepe the leaues after they be drie in the shadow, for the effects that we wil speak of, and they be made into pouder, to be vsed of them in place of the Leaues, for it is not in all partes. The one and the other is to bee kept a great time, without corrupting. The complexion thereof is hot and drie in the second degree, it hath vertue to heate and to dissolue, with some bynding and comforting, it gleweth together & sodereth the fresh wounds and healeth them: the filthy wounds & sores it doth cleanse and reduce to a perfect health, as it shal be spoken of hereafter, and so likewise wee will speaks of the vertues of these hearbes, and of the thinges that they are good for euery one perticulerly.

The complection.

The vertues in generall.

This

This hearbe *Tabaco*, hath perticuler vertue to heale griefes of the heade. and in especially comming of colde causes, aad so it cureth the headake when it commeth of a cold humor, or of a windy cause. The leaues must be layde hotte to the griefe, and multiplying them the tyme that is needful vntill the griefe be taken away. Some there be that doo annoynt them with the Oyle of Orenges, and so they performe a verie good woorke. *In paynes of the head.*

If any manner of griefe that is in the body or any other part thereof it helpeth, proceeding of a cold cause, & applyed thereunto, it taketh it away, not without great admiration. *In any griefe of the body.*

In griefes of the breast it worketh a maruellous effect and inespecially in those that doo cast out matter and rottennes at the mouth, and in them that are short breathed, & in anie other olde euilles making of the hearbe a decoction, or with Sugar a Syrope, and being taken in little quantity, it doth expel the Matters, and rottennes of the breast maruellously. and the smoke being taken in at the mouth, doth cause that the matter be expelled out of the breast of them that doo fetch their breath short. *In griefes of the Breast.*

In the griefe of the stomack, caused of colde, or winde, the leaues being put very hot, it dooth take it away, and dissolueth it by multiplying the vse, vntil it be take away. And it is to be noted, that the leaues are to be warmed better the any other, amongst Ashes or Embers very hotte, thrusting the hearbes into them, and so to warme the wel, & although they be layde to with some ashes, they make the worke better, and of more strong effectes. *In griefes of the stomack.* *To warme the leaues amongst Ashes.*

In Opilations of the stomacke, and of the inner partes principally, this hearbe is a great remedie: for that it dooth dissolue, and consume them, and this same it dooth in any other maner of Opilations or hardnes that are in the belly, the cause being of a colde humor, or of windines. *In opilations.*

They must take the hearbe greene, and stampe it, and with those stamped leaues rubbe the hardnes a good while, *The way how to applie it.*

and at the tyme as the hearbe is in the Morter a stamping, let there be put to it a fewe droppes of Vinegar, that hys worke may be made the better: and after the place is rubbed where the paine is, then lay vpon it one leafe or two leaues of the *Tabaco* being hotte, and so let it alone til the next day, and then do the like againe, or in place of the leaues vse a Linnen cloth wet in the hotte iuice. Some there bee, that after they haue rubbed it with the stãped leaues, do annoint it with oyntments, made for the like euils, and vpon it they lay the leaues for the iuyce of the *Tabaco*. And surely with this cure they haue desolued great and hard opilations, and very old swellings. In the griefe of the stone of the kidneies and Reines, this hearbe worketh great effects, by putting the Leaues into Ashes, or Embers, hotte, that they may warme wel, and then being laid vpon the griefe, multiplying the vse of it as often as it is nedefull. It is necessarie in the seethinges that are vsed to bee made for Glisters to put into them with the other things, the Leaues of this hearbe, for that they shal profit much: and likewise for Fomentations and Plaisters, that they shall make.

In the griefe of the stone.

To put them in Glisters.

In griefes of winds.

In grieses of windes they worke the like effect, taking away the paines that come of the windinesse, applying the leaues after the same sort as is aboue saide.

The euill of the Mother.

In the griefe of women, which is called the euill of the Mother, laying too one leafe of this hearbe *Tabaco* very hotte, in the manner as it is saide, it dooth manifestly profit and it must bee layde vppon the Mauell. And vnder it some do vse to put first of all, thinges of good smell vppon the Mauel, and then vpõ that they lay the leafe. In that which they finde most profite, is to lay the *Tacamahaca*, or the oyle of liquid Amber, and Balsamo, and *Caranna*, or any of these vnto the Mauel, and to keep it to it continually, that it may cleaue vnto it, and this worketh manifest profit in griefes of the Mother.

In

In one thing, the women that dwel in the Indias do celebrate this hearb, that is, in the euil breathing at ẏ mouth of children, when they are ouer filled with meat, and also of olde people, anoynting their bellies with lampe oyle, and laying some of those leaues in ashes hotte to their bellies, & also to their shoulders, for it doth take away their naughtie breathing, and maketh them go to the stoole, applying it vnto the fundement at what time it is needfull, and if the leaues be ashed it is the better. *For an euill breath.*

Wormes, of all kindes of them, it killeth, and expelleth them marueilloufly, the seething of the hearbe made into a Syrope delicately, being taken in very litle quantitie, and the iuyce thereof put on the nauel. It is needful after this be done to giue a Glister, that may auoide them, and expell them out of the guttes. *For wormes*

In griefes of the Joyntes comming of a colde cause it maketh a marueilous worke, the Leaues of this *Tabaco* being laid hotte vpon the griefe the like doth the Iuyce layd vpon a little cloth hotte, for that it doeth dissolue the humor, & taketh away the paines therof. If it come of a hot cause it doth hurt, sauing when the humor hath bene hot, & the subtill part is dissolued, and the grosse remaineth, then it doeth profite as if the cause were colde, and it is to be vnderstood, that the leaues being layde, where as is griefe of the sayde cause, in any part of the bodie, it profiteth much. *In euil of the Joyntes.*

In swellings or in cold Impostumes, it doth dissolue and vndoe them, washing them with the hot Iuyce, and laying the beaten leaues, after they be stampt, or the leaues being whole of the said *Tabaco*, vpon it. *In cold swellings.*

In the Toothache, when the griefe commeth of a colde cause, or of colde Rumes, putting to it a little ball made of the leafe of the *Tabaco*, washing first the tooth with a smal cloth wet in the Iuyce, it taketh away the paine, and stayeth it, that the putrifaction goe not forwarde; in hot causes *For the tothache.*

it

it doth not profite, and this remedie is so common that it healeth euerie one.

For Chilblaynes.

This hearbe doth meruellously heale Chilblaines, rubbing them with the stamped leaues, and after putting the hands and Féete in hot water, with Salt, and keping them warme: this is done with great experience in many.

In venom & venomous wounds.

In venom and venomous wounds our *Tabaco* hath great commendation, which hath béene knowne but a short time since: for when the wilde people of the Indias, which eate mans flesche doe shoote their Arrowes, they annointe them with an hearb or Composition made of many poysons, with the which they shoote at al things that they would kill, and this venom is so strong, and pernicious, that it killeth without remedie, and they that bée hurte die with great paines and accidents, and with madnes, vnlesse that there be found remedy for so great an euill. A fewe yéeres past they laid to their wounds *Sublimatum*, and so were remedied, and surely in those partes they haue suffered much with this vexation of poyson.

Sublimatum in venomed woundes.

A little whiles past, certain wilde people going in their Bootes to S. Iohn De puerto Rico, to shoote at Indiãs, or Spaniards (if that they might find thẽ) came to a place and killed certain Indians & Spaniards, & did hurt many, & as by chaunce there was no *Sublimatum* at that place to heale them, they remembred to lay vpon the wounds the Iuice of the *Tabaco*, & the leaues stamped. And God would, that laying it vpon the hurts, the griefs, madnes, & accidents wherwith they died, were mittigated, and in such sorte they were deliuered of that euill, that the strength of the Venom was taken away, & the wounds were healed, of the which there was greate admiration. Which thing being knowen to thẽ of the Ilande, they vse it also in other hurtes and woundes, which they take when they fight with the wilde people, nowe they stand in no feare of them, by reason they haue

founde

founde so great a remedie, in a case so desperate.

This Hearbe hath also vertue against the hearbe called of the Crossebowshooter, which our hunters doe vse to kill the wilde beastes withall, which hearbe is Venom most stronge, and doeth kill without remedie, which the Kinges pleasure was to proone, and commaunded to make experience therof, and they wounded a little dogge in the throate, and put forthwith into the wound the hearbe of the Crossebowshooter, and after a little whyle, they powred into the selfe same wound that they had annointed with the Crossebowshooters hearbe, a good quantitie of the Juice of Tabaco, and layde the stamped leaues vpon it, and they tied vp the dogge and he escaped, not without great admiration of all men that saw him. Of the which, the excellent Phisitian of the Chamber of his Maiestie, Doctor Barnarde in the margent of this booke, that saw it, by the commaundement of his Maiestie, writeth these wordes: I made this experience by the commaundement of the kinges Maiesty. I wounded the dogge with a knife, & after I put the Crossebowshooters hearbe into the wound, and the hearbe was chosen, and the dogge was taken of the hearbe, and the Tabaco and his Juyce being put into the wounde, the dogge escaped and remained whole.

Against the hearbe of the Crossebowshooter.

Historie.

Doctor Barnarde.

In the venomous Carbuncles, the Tabaco being applied in manner as is aforesaid doth extinguish ỹ malice of the venom, & doth that which all the workes of Surgerie can doe, vntill it be whole. The same effect it worketh in bytings of venomous beastes, for it killeth & extinguisheth the malice of the venom and healeth them.

In venomus Carbuncles

In bitings of venomous beastes.

In woundes newly hurt, and cuttes strokes prickes, or any other manner of wounde, our Tabaco worketh marvellous effectes, for that it doeth heale them and maketh them sound. The wound must be washed with wine, & procure to annoynt the sides of it, taking away that which is superfluous, & thē powre into it the Juice of this hearbe, and

In woundes newly hurte

The manner of healing.

lay vpon it the stamped leaues, and being wel bound it shall cōtinue on vntil the next day that thou shalt return to dresse it. After the same fashion the pacientes shall keepe good order in their meate, vsing the diet necessary, and if it be needful of any euacuation by stole, the cause being greate, let be done what shall be conuenient. And with this order they shalbe healed without any need of any more Surgerie then this hearbe only. Here in this Country, & in this City they know not what other to doe, hauing cut or hurt themselues, but to runne to the *Tabaco*, as to a most ready remedie. It doth meruellous workes, without any need of other Surgery, but this only hearbe. In restraining the flure of blood of the wounds it procureth most maruellous workes, for that the Iuyce and the Leaues being stamped, are sufficient to restraine any flure of blood.

Note.

In olde sores.

In olde Sores it it maruellous the woorkes and the effects that this hearbe doeth, for it healeth them wonderfully, making cleane and mundifying them of al humors that are superfluous, and of the rottennes, that they haue, & bringeth vp the flesh, reducing them to perfite health, the which is so common in this Citie, that euery man doeth knowe it: and I hauing ministred it to many people as well men as women, in greate number, and being grieued often, and of twentie yeares, haue healed olde rotten sores in legges, and other partes of the body, with this remedie only to the great admiration of all men.

The order of the cure

The order of the cure that is to bee wrought with thys hearbe, is this following. For the old rotten sores although they bee cankered, let the sicke man bee purged with the counsell of a Phisition, and let him blood if it bee needefull and then take this hearbe and pounde it in a Morter, and wring out the Iuyce, and put it into the sore, and then after the maner of a playster lay the stamped leaues vpon it, which are the Leaues that the Iuyce is taken out of, and this doe once euerie day eating good Meates, and not exceeding

eeeding in any disorder, for other wise it will not profit. And doing this it wil make cleane the euil flesh that is rotten, and superfluous, vntill it come to the whole flesh, & it is not to be maruelled at, if the wounde be made very great. For the euil must be eaten vp, vntil it come to the good, and in the same cure putting in lesse quantitie of iuyce, it wil incarnate, and reduce it to perfit health, in such sort, that it accomplisheth all the workes of Surgery, that all the Medicines of the world are able to doo, without hauing neede of any other manner of Medicine.

This worke dooth cure old Sores, with very great admiration: and not only in men but in bruite beastes also. As at this day in all partes of the Indias, where there are any cattell hauing wounds or gaules: and the countrey being hotte and moyst ouer muche, dooth soone rotte them, and very quickly they come to bee cankered, and for this cause many great cattel doo die: To remedy this and the wormes that doo increase in the sores, they had for remedy to put into the sores *Sublimatum*, for that in this remedy they dyd finde more benefite then in any other, that they had vsed. And for that the *Sublimatum* beares there so high a price, many times it was more worth then the cattell that it healed. For this cause and for hauing founde in the *Tabaco* so muche vertue too heale newe woundes and rotten, they did accorde and agree togeather to vse the *Tabaco*, in the healing of beastes, as they had done in the cure and remedy of men, powring the Iuyce of the *Tabaco* into the wounds, & washing them therwith, & laying vpon them the stamped leaues of the *Tabaco*, after that the Iuyce is taken from them. And it is of so great efficacie and vertue, that it killeth the wormes, and maketh cleane the sore, eating away the euill flesh, and ingendering newe vntill it be whole, as in the other thinges which wee haue spoken of. The like it doth in the gaules of the beasts of *Carieg*, the iuice being powred in, & the beate leaues wherout the iuice

It cureth best the wounds that be rotten and cankered.

Sublimatum doth heale the sores of beastes that be cankered.

commeth of the *Tabaco*, as it is sayde: although they be cankered it doth make them cleane, and incarnate them, and cureth and helpeth them. And so the Indians doo carrie it, when they iourney for this purpose and effect, and it procureth the like profite that the iuyce dooth.

Historie. I sawe a man that had certeyne old sores in his nose, wherby he did cast out from him much matter, which dayly dyd rotte and canker inwarde, and I caused him to take at his nose the iuyce of this *Tabaco*, and so he did: and at the seconde tyme, he caste out from him, more then twenty litle wormes, and afterwards a fewe more, vntyl that he remained cleane of them, and vsing it so certeyne dayes, hee was healed of the sores, that he had in the inner part of his nose: and if he had tarried any longer, I thinke that there had remained nothing of his nose, but all had been eaten away, as

Historie. it happeneth to many, which we see without them. And beeing wryting of this, a daughter of a Gentleman of this Citie, had many yeres a certeyne kinde of dry skabbes, or wel nere skuruie in her head. I had her in cure and did vnto her many benifits vniuersal, and perticuler: and also Maisters of Surgerie had done their diligence, and all did not profite.

And a Gentlewoman, which had the charge of her, as shee heard mee speake one day much good of the *Tabaco*, that it was good, & profitable, for so many infirmities, she sent for it, and did rubbe hard the disease that the wench had, & that day shee was very euill as though shee had beene foolishe: and ye gentlewoman did not let (in seing her after that sort) to rubbe her harder, and then the wench did not feele so muche griefe, but the dry skabbes began to fall, and the white scurffe of her head in such sorte, that it made cleane and healed her head, with dosing so certeyne dayes, so that shee was healed of her skuruie disease very well, without knowing what she did.

One of the meruelles of this hearbe, and that whiche bringeth

bringeth most admiration, is, the maner howe the Priests of the Indias did vse it, which was in this manner: when there was amongst the Indians any manner of businesse, of greate importaunce, in the which the chiefe Gentlemen called *Casiques*, or any of the principall poople of the Countrey, had necessitie to consult with their Priestes in any businesse of importance: then they went and propounded their matter to their chiefe Priest, foorthwith in their presence, he tooke certeyne leaues of the *Tabaco*, and cast them into ỳ fire, and did receiue the smoke of them at his mouth, and at his nose with a Cane, and in taking of it, hee fell downe vppon the ground, as a Dead man, and remaynyng so according to the quantity of the smoke that he had taken whē the hearbe had done his woorke he did reuiue and awake, and gaue them their aunsweares according to the visions, and illusions which he sawe, whiles hee was rapte in the same manner, and he did interprete to them, as to him seemed best, or as the Diuell had counselled him giuing them continually doubtfull aunsweres, in such sorte, that howsoeuer it fell out, they might say that it was the same, which was declared, and the answere that he made.

The manner how the Priests of the Indias do vse this Tabaco.

In like sort the rest of the Indians for their pastime, do take the smoke of the *Tabaco*, to make themselues drunke withall, and to see the visions, and things that represent vnto them, that wherein they do delight: and other times they take it to know their businesse, and successe, because consorable to that which they haue seene, being drunke therewith, euen so they iudge of their businesse And as the deuil is a deceiuer, & hath the knowledge of the vertue of hearbs, so he did shew the vertue of this Hearb, that by the meanes thereof they might see their imaginations, and visions, that he hath represented vnto them, and by that meanes deceiue them.

Hearbes which haue

To haue hearbes that haue the like vertue, is a com-

vertue to cause dreaming of thinges.

mon thing, and in the booke of the Phisition, *Dioscorides* dooth say, that one Dramme of the roote of *Solatro*, beeyng taken in wine, which roote is very straunge and furious, prouoketh sleepe greatlie, and maketh him that taketh it, to dreame of thinges variable, and dooth represent vnto hym terrible imaginations, and visions. Others doe giue delectation and pleasure. Of the Anis seed they say, being eaten at the houre, when that any shal sleep, it maketh a pleasant, and delectable dreame. The Radish doth make them greeuous and verie heauie, & so likewise of many other hearbs, which would be ouer large to speake of, as of this matter, the auncient writers report.

Of the Bague which they vse in the Oriental Indias.

Diego Gratia de Guerta, in the booke that hee wryteth of the Spicerie and drugs of the Orientall Indias, reporteth that in those parts there is an hearb, which is called *Bague*, which being mingled with thinges of sweet smell, there is made of it a confection of excellent smell & taste: & when the Indians of those partes, will deprive themselues of iudgement, and see visions that giue them pleasure, then they take a certeyne quantitie of this confection, and in taking of it, they remaine deprived of all iudgement, and while the vertue of their Medicine dooth endure, they receiue muche delight, and see thinges, whereby they receiue pleasure, and be glad of them. There was a mightie Emperor, being Lorde of many Realmes, sayde vnto Martine Alfonso de Sosa, who was vice Roy of the East India, that when he woulde see Realmes, and Citties, and other thinges, of the which he did receiue pleasure, that hee should then take the *Bague*, made in a certeyne confection, and that in dooing so, he did receyue pleasure. The vse of this confection is very common, and very muche vsed amongst the Indians of those parts, and they do sel it in the publike market, for that purpose.

The Indians of our Occidentall Indias, doo vse

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the *Tabaco* to take away wearinesse, and for to make lightsomnesse in their Labour, for in their daunces they bee so muche wearied, and they remaine so wearie, that they can scarsely stirre: & because that they may labour the next day, and returne to that foolish exercise, they receiue at ỳ mouth and nose, the smoke of the *Tabaco*, and remaine as dead people: and being so, they be eased in such sorte, that when they be awakened out of their sleepe, they remaine without wearinesse, and may returne to their labour as much as before, and so they doe alwaies, when they haue néd of it: for with that sleepe, they receiue their strength, and be much the lustier.

The Tabaco doth take away werines

The blacke people that haue gone from these partes to the Indias, haue practised the same maner & vse of the *Tabaco*, that ỳ Indians haue, for whē they sée thēselues weary, they take it at the nose, and mouth, and it happeneth vnto them, as vnto our Indians, lying as though they were dead thrée or foure houres, and after they remayne lightened, without wearinesse, for to labour againe: and they do this with great pleasure, that although they bee not weary, yet they are verie desirous to doe it: and the thinge is come to suche effecte, that their Masters chasten them for it, and doe burne the *Tabaco*, because they shoulde not vse it: wherupon they goe to the desertes, and secrete places to doe it, because they may not be permitted, to drinke themselues drunke with Wine, and therfore they are gladde to make themselues drunken with the smoke of *Tabaco*, I haue sene them doe it here, and it happened to them as is saide. And they say, that when they come out of the same traunce or dream they finde themselues very lusty, and they reioyce to haue beene after the same sort and maner, seeing that therby they doe receiue no hurt.

The Negros do vse it after the maner of the Indians.

These barbarous people do vse ỳ like things to take away wearines: and not only this custōe is vsed in our Occidētal Indias,

The oriētall Indians doe vse the Opio

Indias but is also a common thing in the Oriental Indias. And also in the Portugall Indias, for this effecte, they doe sell the *Opio* in their Shoppes, euen as they sell Conserua, with the which the Indians vse to ease themselues, of their labour that they take, and to be merrie, and not to feele paines of any greate labour of the bodie, or mynde that may come vnto them, and they rall it there amongst themselues *Aphion*. This *Aphion* the Turkes doe vse for this effecte. The Souldiers and Captaines that goe to Warres, when they labour much, after the time that they be lodged, that they may take their rest, they receiue *Aphion*, and sleepe with it, and remaine lightened of their labour. The most principall people take *Bague*, and it hath a better taste, and a better smel, for there is put to it much Amber, and Muske and Cloues, and other spices. And surely it is a thing of admiration, to see howe these Barbarous people doe take such Medicines, and how many of them do take them, and that they doe not kill them, but rather they take them for health and remedie for their necessities.

Historie. I sawe an Indian of those partes, that in my presence did aske an Apothecarie for a quart of *Opio*, and I demanded of him wherfore he would haue it? and he tolde me that he toke it to put away wearines, when he felt himself ouer much grieued, and afflicted with labour, and he tooke the halfe of that which he caried, for the Apothecary gaue hym more then a pinte for twelue pence, and therewith he slept so soundly, that when he awoke from sleepe, hée founde himselfe verie much eased of his wearinesse, in suche sorte, that he might continue his labour. I meruelled at it, and it seemed to me a thing of Mockerie, séeing that fiue or fixe graines, bee the most that wée can giue to a sicke Person, howe stronge soeuer hee bee, which beeing very well prepared, doeth cause many times Accidentes of Death. And many yeeres after standing in the Shoppe of

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an other Apothecary of this Citie, there came an other Indian, of the same Orientall Indias, and he asked of the Apothecarie for some *Opio* called *Aphion*, the which Apothecarie vnderstoode him not. And I remembring my selfe of the other Indian, caused him to shewe vnto the Indian *Opio*, & in shewing it to him, hee said that it was that which he asked for, and he bought a quarter of a Pinte of it, and I asked of the Indian, wherefore he would haue it, and he tolde me the same that the other Indian did, that it was because he might labour: and ease him selfe of his wearinesse, for that hee did beare burdens, and shoulde helpe to discharge a shippe: wherefore he sayde hee woulde take the one halfe, that he might therwith labour, and the other halfe after he had laboured, that therwith he might take ease, and rest. Then I gaue credite to the first Indian, of that he sayd vnto me and since I haue beleeued that which I haue seene and read, in those partes to bee a thing in cammon vse, for the like effectes. And truely it is a thing worthy of greate consideration, that fiue graines of *Opio* do kill vs, and three score doe giue them health and rest.

The Indians doe vse the *Tabaco*, for to suffer drieth, and also to suffer hunger, and to passe daies without hauing neede to eate or drinke, when they shal trauel by any desert or dispeopled countrie, where they shal finde neither water, nor meate. They receiue thereof little balles, which they make of the *Tabaco*. For they take the leaues of it, and chew them, and as they goe chewing of them, they goe mingling with them certaine pouder made of the shelles of Cockels burned, & they mingle it in the mouth altogether vntil they make it like dowe, of the which they frame certaine little Balles, little greater then Peason, and lay them to drie in the shadow, and after they keep them, and vse them in this forme following.

The Tabaco taketh away drought.

Little balles for hunger and drought.

The manner how to vse them.

When they vse to trauel by the wayes, where they finde

no water nor meate, they take a little ball of these, and put it betweene the lower lippe and the teeth, and goe chewing it all the time that they trauell, and that which they chew, they swallow downe, and in this sort they iourney three or foure dayes, without hauing need of meate, or drinke, for they feele no hunger, drieth nor weakneſſe, nor their trauel doth trouble them. I thinke that to iourney after this sort, is the cause they goe chewing continually the little balles: for they bring Fleume into the mouth, and swallow it into the stomacke, the which doth retaine the naturall heate, which it doth cõsume, and so they maintain themselues therby, the like wherefore wee see to happen in many beastes, for that a great part of the winter, they be shut vp in their Caues, and hollowe places of the earth, and passe their time there without any meate, for that they haue to consume the naturall heate, of the fatnes, which they had gotten in the Summer. The beare being a great and fierce beast, much time in the Winter remaineth in his Caue, and liueth without meate or drink withonely chewing his pawes, which perhaps he doeth for the sayd cause. This is the substance which I haue gathered of this hearb, so celebrated and called *Tabaco* for that surely it is an hearb of great estimation, for the excellent vertues that it hath, as wee haue sayde.

Here

Heereafter followeth a further addition of the Hearbe called Tabaco, otherwise called by the Frenchmen *Nicotiane*. Which hearbe hath done great cures in the Realme of *Fraunce* and *Portugall*, as hereafter at large may appeare in this Treatise following. Fol. 42

NICOTIANE, although it bee not long since it hath been known in Fraunce, notwithstanding deserueth palme and prycé: and among all other medicinall hearbs, it deserueth to stande in the firste ancke, by reason of his singuler vertues, and as it were almost to bee had in admyration as hereafter you shall understand. And for that none such as of auncient tyme, or of late dayes haue written the nature of plantes, did neuer make mention thereof, I haue therfore learned the whole historie touching the same, which I learned of a gentleman my very friend, ỳ first author, inuenter, and bringer of this hearb into France: wherfore I thought good to publish it in writing for their sakes, that haue so often heard speaking of this saide hearbe, and yet neyther knewe the hearbe nor the effects thereof.

Nicotiane the chiefest amōg other medicinall hearbes.

Thys hearbe is called *Nicotiane*, of the name of him that gaue the firste intelligence thereof vnto this Realme, as many other plantes haue taken their names of certeyne Greekes and Romaines, who hauyng beene in straunge Countries (for seruice of their common Meales) haue brought into their coūtries many plants, which were before vnknowne. Some haue called thys Hearbe the Quenes Hearbe, because it was firste sent vnto her, as heereafter shalbe

Nicotiane wherefore so named.

The Quene Mothers hearbe.

shalbe declared by the Gentleman, that was the first inuentor of it, and since was by her giuen to diuers for to sow, whereby it may bee planted in this lande. Others haue named it the great Priors hearbe, for that he caused it to multiply in Fraunce, more then any other, for the great reuerence that he bare to this hearb, for the diuine effectes therin contayned. Many haue giuen the name, *Petum*, which is indeede the proper name of the Yearbe, as they which haue trauelled that Countrie can tell. Notwithstanding, it is better to name it *Nicotiane*, by the name of him that sent it into Fraunce first, to the ende that he may haue the honour thereof, according to his desert, for that hee hath enriched our Countrie, with so singuler an Yearbe. Thus much for the name, and now hearken further for the whole Historie.

The grand Priors hearb

Petum.

Maister John Nicot, Counseller to the King being Embassadour for his Maiestie in Portugall, in the yeere of our Lorde. 1559. 60. 61. went one day to see the Prysons of the King of Portugall: and a Gentleman being the keeper of the said Prisons presented him with this hearb, as a strange plant brought from Florida. The same Maister Nicot, hauing caused the said hearb to be set in his Garden, where it grewe and multiplyed marueilously, was vpon a tyme aduertised by one of his Pages, that a yong man, of kinne to that Page made a say of that hearbe, bruised both the hearbe and the Iuyce together, vpon an vlcer, which he had vpon his cheeke neere vnto his nose, comming of a *Noli me tangere*, which began to take rote already at the gristles of the Nose, wherewith he founde himselfe marueilously eased. Therefore the saide Maister Nicot caused the sicke young man to bee brought before him, and causing the said hearb to be continued to the fore eight or ten daies this saide *Noli me tangere*, was vtterly extinguished and healed: and he had sent it, while this cure was a wooring to a certeyne Phisition of the King of Portugall one of the greatest

Maister Nicot Embassadour for the king in Portugall.

Experience of the Noli me tangere.

same to examine the further working & effect of ỳ said *Nicotiane*, and sending for the same yong man at the end of ten dayes, the sayde Phisition seeing the visage of the said sicke young man certified that the saide *Noli me tangere* was vtterly extinguished, as in deed he neuer felt it since.

Within a while after one of the Cookes of the sayde Embassadour hauing almost cutte of his thombe, with a greate Chopping knyfe, the Steward of the house of the sayde Gentleman ran to the saide *Nicotiane*, and dressed him therewith fiue or sixe tymes, and so in the ende thereof hee was healed: from that tyme forwarde this hearb began to bee famous throughout Lisheborn where the court of the king of Portugall was at that present, and the vertue of this saide hearbe was extolled, and the people began to name it the Ambassadours hearbe. Wherefore there came certeine dayes after, a Gentleman of the Countrie, Father to one of the Pages of the Ambassadour, who was troubled with an vlcer in his Legge, hauing had the same twoo yeares, and demaunded of the sayde Embassadour for his hearbe, and vsing the same in such order as is before written, at the end of tenne or twelue daies he was healed. From that tyme forth the fame of that same hearbe increased in such sort, that many came from al places to haue some of it. Among al others there was a woman that had her face couered with a Ringworme rooted, as though she had a visour on her face, to whome the saide L. Embassadour caused the hearb to be giuen, and told how she should vse it, and at the ende of eight or ten daies, this woman was throughly healed, who came and presented her selfe to the Embassadour, shewing him of her healing.

Experience for woundes.

Lisheborn.

The Ambassadours hearbe.

Experience of an olde vlcer.

Experience for the Ringwormes.

After there came a Captayne to present his sonne sicke of the kinges euill to the saide L. Embassadour, for to sende him into Fraunce, vnto whome there was a saye made of the sayde hearbe, which in fewe dayes did begin to shewe

Experience for the kings euill.

great signes of healing: and finally he was altogether healed therby of the kinges euill.

The Lady of Montigue ded of a Noli me tangere in her Brest.

The L. Embassadour seeing so great effectes proceeding of this hearbe, and hauing heard say that the Lady Montigue that was, died at Saint Germans, of an vlcer bred in her brest, that did turne to a *Noli me tangere*, for the which there coulde neuer remedy be found: and lyke wise that the Countesse of Ruffe had sought for al the famous Phisitions of that Realme, for to heale her face, vnto whom they could giue no remedy: he thought it good to communicate the same into France, and did sende it to king Francis the seconde, and to the Queene Mother, and to many other Lords of the Court, with the maner of ministring the same, and how to apply it vnto the said diseases, euen as he had found it by experience, and chiefly to the Lorde of Iarnac, Gouernour of Rogel, with whom the said Lorde Embassadour had great amity for the seruice of the king. The which Lord of Iarnac told one day at the Queenes table, ý he had caused the saide *Nicotiane* to be distilled, and the water to be drunke, mingled with water of *Euphrasie*, otherwise called eiebright, to one that was short breathed, who was therewith healed.

How the Nicotiane was brought into France.

Distilled water of Nicotiane, singular good for short breaths

The figure of Nicotiane.

This hearbe hath the stalke greate, bearded and slimie, the leafe large and long bearded slimye, it groweth in branches halfe foote to halfe foote, and is very ful of leaues, and groweth in height foure or fiue foot. In hot countries it is nyne or tenne monethes in the yeere laden, in one selfe tyme, with leaues, flowers & Coddes, ful of rype graynes, which is when they are waxed blacke and to be ripe, which is when they are yet greene. It sproutes foorth neere the roote muche, and reuyueth by a great quantitie of buddes, notwithstanding the graine is the least seede in the worlde, and the rootes be like small threeds.

Groūd fit for Nicotiane.

Nicotiane doth require a fat grounde finely digged, and in colde Countreyes very well dunged, that is to saye, a grounde,

ground, in the which the dung must be so wel mingled and in corporated, that it be altogether turned into earth, & that there appeare no more dung.

It requireth the south Sunne, and to be planted by a wal, which may defende it against the North winde recouering the heat of the Sunne against it, being a warrant vnto the said hearbe against the tossing vp of the winde, because of the weakne s and highnes thereof. *The Sunne fit for Nicotiane.*

It groweth the better being often watered, and reuiueth it selfe by reason of the water in time of droughts. It hateth the colde, therefore to preserue it from dying in the Winter time, it must either be kept in caues made of purpose within the said gardens, or els couered with a double matte, and a Penthouse of Reede made on the Wall ouer the hearbe, and when the South Sunne shineth, the dore of the place must be opened where the hearbe is on the Southside. *To water Nicotiane.* *How to keep Nicotiane in water.*

For to sowe it, there must bee made a hole in the ground with your finger, as deepe as your finger can reache, then cast into that hole 40. or 50. graines of the sayde Seede together, stopping againe your hole, for it is so small a Seede, that if there bee put in the hole but three or foure graynes thereof, the earth would choke them, and if the weather be drye, the place must be watered lightly during the time of fifteene dayes after the sowing thereof: it may also be sowen like vnto Lettis and other such hearbes. *The sowing of Nicotiana.*

And when the hearbe is out of the ground, for so muche as euerie graine thereof will bring foorth his twigge, and that the little threeds of the Roots are the one within the other, you must make with a greate knife a greate compasse within the earth rounde about the sayde place, and lift vp the earth together with the Seede, and cast it into a payle of water so that the earth be separated, & that the little twigges may swimme about the water, then shal you take them without breaking, the one after the other, *To remoue Nicotiane.*

and

and you shal plant each of them again by themselues, with the selfe same earth, and shall set them three foote from the wall, leauing foure foote space from one Twigge to another, and if the earth which is nere vnto the wall, be not so good as it ought to bee, you shall prepare and amende it as aforesaide, helping the sayd Twigges so remoued by often watering.

The time to sowe Nicotiane.

The time to sowe it is in the middest of Aprill, or at the beginning: As touching the vertues, it will heale *Nolime tangere*, all olde Sores and cankered Vlcers, hurts, Ringwormes, great Scabbes, what euill soeuer be in them, in stamping the leaues of the said hearbe in a cleane Morter, and applying the hearbe and the Iuyce together vppon the griefe, and the parties must abstaine from meate that is salt, sower, and spiced, and from stronge wine, except it be well watered.

Vertues of Nicotiane.

Nolime tangere.

Perfume of Nicotiane, good to make one void water at the mouth.

The leafe of this hearbe being dried in the shadow, and hanged vp in the house, so that there come neither Sunne, winde, nor fire thereunto, and being cast on a Chaffyng dish of Coales to bee burned, taking the smoke thereof at your mouth through a tonnel or cane, your head being wel couered causeth to auoide at the mouth great quantitie of slimy and flegmatike water, wherby the body wil be extenuated and weakened, as though one had long fasted, thereby it is thought by some, that the dropsie not hauing taken roote, will be healed by this Perfume.

Moreouer the inhabitantes of Florida doe nourish themselues certaine times, with the smoke of this Hearbe, which they receiue at the mouth through certayne coffins, such as the Grocers doe vse to put in their spices. There be other oyntmentes prepared of the saide hearbe, with other simples, but for a truth this only simple hearbe, taken and applyed as a foresaide, is of greater efficacie, notwithstanding one may make therof an oyntment, which is singular, to cleanse, incarnate, and knit together all maner of

Ointment of Nicotiane.

wounds,

wounde: the making of the sayde Dyntmentes, is thus. Take a pounde of the freshe Leaues of the sayde Hearbe, stampe them, and mingle them with newe Mare, Rosine, common oyle, of each thrée ounces, let them boyle altogether, vntill the Iuice of *Nicotiane* be consumed, then adde therto thrée ounces of Venise Turpentine, straine the same through a Linen cloth, and kéepe it in Pottes to your vse.

Loe, here you haue the true Historie of *Nicotiane*, of the which the sayde Lorde Nicot, one of the Kinges Counsellers first founder out of this hearbe, hath made mée priuie aswel by worde as by writing, to make thes (friendly Reader) partaker thereof, to whome I require thés to yéelde as harty thanks as I acknowledge my selfe bound vnto him for this benefits receiued.

M The

The ſecond part of the thinges that

The Saſſafras.

Of

Of the tree which is brought from the Florida, called Sassafras.

Rom the Florida which is the firm Lande of our Occidentall Indias, lying in xxv. degrees, they bryng a Woodde and Roote of a Tree that groweth in those partes, of great vertues, and great excellencies, healing therewith greieuous and variable diseases. *The History of the Sassafras.*

It may bee three yeeres, past, that I had knowledge of this Tree, & a Frenchman which had beene in those partes, shewed me a peece of it, and told me merusls of the vertue thereof, & how many and variable diseases were healed with the water, which was made of it. I gaue at that tyme no credit to him for that in these things of Plantes, and hearbes, which are brought from other places, they say much, and knowe little, vnlesse it be by a man that hath experience of them, with care and diligence. The tree and the partes thereof lyked mee well, and I iudged that, which now I doe finde to be true, and haue seene by experience. He told mee that the French men, which had been in the Florida at that time, whē they came into those parts, had beens sicke the most of them, of grieuous and variable diseases, and that the Indians did shewe them this tree, and the manner how they should vse it, and so they did and were healed of many euilles, which surely bringeth admiration, that one only remedy should worke so variable and so merueilous effectes.

After that the Frenchmen were destroyed, our Spaniardes beganne to ware very sicke, as the Frenchmen had doone, and some which remained of them, did shewe *Historie.*

Of

it to our Spaniardes, and howe they had cured themselues with the water of this maruellous Tree, and the manner which they obserued in the vsing of it, shewed to them by the Indians, who vsed to cure themselues therwith, when they were sicke of any griefe.

Our Spaniards began to cure themselues with the water of this Tree, and it wrought in them great effectes, that are almost incredible: for with the noughtie meates & drinking of the rawe waters, & sleeping in the dewes, the most parte of them fell into continuall Agues, of the which many of them came into opilations, and from the opilations they began to swell, and when the euill came first, immediatly it began to take away the lust that they had to their meat, and then happened to them other accidents, & deseases, as suche like Feuers are accustomed to bring: and hauing there no remedie to bee healed, they did what the Frenchmen had counsailed them, doing that which they had done, which was in this forme.

They digged vp the roote of this tree, and tooke a peece thereof, such as it seemed to them best, they cutte it small into very thin and little peeces, and cast them into water, at discretion, as much as they sawe was needefull, lyttle more or lesse, and they sodde it the tyme that seemed sufficient for to remaine of a good colour, and so they dranke in the morning fasting, and in the day time, and at dynner, and supper, without keeping any more weight, or measure, then I haue sayde, nor more keeping, nor order then this, and by this they were healed of so many griefes, and euill diseases, that to heare of them what they suffred, and how they were healed, it bringeth admiration, & they which were whole, dranke it in place of wine, for it dooth preserue them in health: as it appeared very well by them that haue come from thence this yeare, for they came all whole and strong, and with good colours, whiche dooth not happen to them that come from those partes, and from other

They which were whole drunke it.

other conquestes, for they come sicke and swolne, without collour, and in short space the most of them die. And these Souldiers doo trust so much to this Wood, that I beeyng one day amongst many of them, informing my selfe of the things of this Tree, the mosse parte of them tooke out of their Pockets, a good peece of this Wood, and sayde: Maister, doo you see heere the Wood, that euerie one of vs dooth bring to heale vs withall, if we fall sicke, as we haue been there: and they began to prayse it so much, and to confirme the maruellous workes of it, with so many examples of them that were there, that surely I gaue great credit vnto it, and they caused me to beleeue all that thereof I had heard, and gaue me courage to experiment it, as I haue doone, and as we shall see in the meruelles which wee shall write of it. And nowe we come to shewe the description, and forme of this tree.

The Tree from whence they cut this Wood, whiche they newly brought from the Florida, called *Sassafras*, is a Tree that groweth to bee very greate: there be of a middle sort, and lesser sorte. The greater sorte is of the bignesse of a Pine Tree, of a meane height, and wel neere to the making of it, for it is straight, & casteth out no more but one branche of Bowes, after the manner of a Palme Tree, onely in the highest part, or sendeth out bowes after the maner of a pine Tree made cleane, making of the Bowes which it casteth forth, a forme of roundnes. It hath a grosse rinde of a tawny colour, & vpō that an other thin rinde, of the colour of ashes, and vpon the inner parts thereof, the Trees and bowes be white, and neere like to Tawny. The tree and bowes are very light, the rinde being tasted, hath an excellent swete smell, and it is somewhat like to the smell of Fenell, with muche swetenesse of taste, and of pleasaunt smell, insomuch that a little quantity of this Wood being in a chamber, filleth the ayre conteined in it, and the rinde hath some sharp-

The description of that Tree.

nesse of taste, the inner part hath little smel, the higher part that containeth the bowes hath leaues the which be greene after the manner of a Figge tree, with three poyntes: and when they are little, they bee like to the leaues of a Peare tree, in onely shewing their poyntes. They bee of collour a sadde Greene, and of a swet smell, and muche more when they be dry. The Indians vse to lay them beate or stamped vpon bruises, or when any man is beaten with dry blowes: and being dried, they are vsed in medicinall thinges. They lose not their leaues, they are alwaies greene, if any do drie and fall, there springeth other, it is not knowen that it hath any flowre or fruite.

The roote. The rootes of this Tree be grosse, or slender, conformably to the greatnesse of the Tree: they bee light, but not so much as the body of the Tree, and the bowes, but for the greatnesse it is notable light.

Note. The roote of this Tree is very superficiall, spreading in the vpper face of the soyle or ground, and so they dygge them vp easilie: and this is a common thing in the Trees of the Indias that most of them haue their rootes of small depth, and if they carry any plantes from Spaine to plante els where, if they do not set them of smal depth in the ground they beare no fruite.

The best is the roote. The best of all the Tree is the roote, and that worketh the best effect, the which hath the rinde cleauing very fast to the inner part, and it is of colour Tawnie, and muche more of sweete smell, then all the tree, and his Braunches: the rinde tasteth of a more sweete smell, then the tree, and the water being sodden with the roote, is of greater and better effects, then of any other parte of the tree, and it is of a more sweete smell, and therefore the Spaniardes vse it, for that it worketh better and greater effectes. It is a tree that groweth neere vnto the Sea, and in temperate places, that haue not much drouth, nor moysture. There be

Mountaines

Mountaines growing full of them, and they caste forth a most swæt smel, so that at the beginning when they saw the first, they thought that they had bene trées of Cinamon, and in part they were not deceiued, for that the rinde of this trée hath as swæte a smell as the Cinamon hath, and doth imitate it in colour and sharpnes of taste and pleasantnesse of smel: and so the water that is made of it, is of most swæte smell and taste, as the Cinamon is, and procureth the same workes and effectes as Cinamon doth.

The Sassafras as good as the Cinamon.

The trée groweth in some partes of the Florida, and not in others, for that it is in the porte of Saint Elen, and in the Port of Saint Mathew, and not in any other partes: but when the Souldiers did ware sicke, in places where this trée grew not, either they carried them to bee healed to the sayde places, or they sent them the Trées, or their Rootes chiefly, and therewith did heale them. The best of the trée is the rote, & after them the bowes, and nexte the trée, and the best of all is the rindes. The complection and temperature of the trée and of his bowes, is hot & drie in the seconde degrée: the rinde is somwhat more hot then the rest, for that it entreth into the thirde degrée, of heate and drieth, and this is manifestly seene in the water, and so they that shall neede of it must procure to haue the rootes or bowes, which haue the rinde, for that which is without it, doth not worke so good effectes.

The complection & temperature of the tree.

The name of this Trée, as the Indians terme it, is called *Pauamé*, and the Frenche Men call it *Sassafras*. I knowe not wherefore our Spaniardes call it after the same manner, being taughte by the Frenche Men, although that some dos corrupte it, and call it *Sassafragia*, by the name that we haue from thence, & they of these parts doe call it *Sassafras*.

The name.

The vse of the Roote, or of the Wood of this Tree the which wee haue treated of heere, is by the way of seething,

The vse by seething.

thing, & in this sorme the Indians did shew it to the French men, and they vnto vs: and as the Indians haue neither weight nor measure, they haue not kept in those partes any order in the making of the water of this wood, for that they do no more there than put a peece of the wood, or of the rote at their discretion made in peeces, into the water as they do thinke best. And they seethe it after their maner, without consuming more quantitie, then when they see that the seething is sufficient: so that all they which haue come from those partes are very variable in their manner of seething, which is no small confusion to them that shall vse it, and likewise to the Phisitiõ that shal minister it: That which I do herein, I will write. I looke vpon the complection, and temperature of the sicke person, that shal take and vse this water as also the maner and quality of the disease, and conformably I make the water, & giue it to the sicke person, giuing to the Cholerike lesse seething, and lesse quantity of Wood, and to the Flegmatike more seething, and more quantitie of Wood and to the Sanguine meanably: and so after this sorte too their infirmities, according to the qualities of them, for that if it bee not done according to this order, they cannot chose but make many errours in the vse of this water, and also it is conuenient that for the most parte they keepe the vse of the diet & gouernment which is necessarie for the disease which they pretend to cure. Let none thinke, that to take this water without order & good consideration, as many doth, there shall followe health: but vnto them rather taking it without mesure & without order it shal do vnto them much hurt. wherby it seemeth to me that when this water shal be ministred, aswel in the diseases that it cureth as in any other whatsoever they be: it is necessarie that they goe to some learned Phisition, that may dispose the maner and making of the water, and the order which they shall obserue in taking of it, for that in the Water it shoulde bee

Varitie of seething.

How the author doth order it.

taken

taken otherwise then in the Sommer. And otherwise it must be giuen to the leane person, then to the strong and in an other manner it must be taken of the Cholerike then of the fleugmatike, & one order is required in the cold region, & an other order in the hot. Wherby it appeareth, that it is cõuenient to keep order, mesure, & forme in the taking of it for that there goeth no lesse with it then health & life cõsidering that we see it haue no price in the world, & not to let it alone to the iudgement of him that knoweth it not.

It happened to a gentlewoman, vnto whom for certaine indispositions of the Mother, proceeding of greate colde that she had taken, I counselled her ý she should take this water of the wood of *Sassafras*. And I gaue her the order that shee should vse, in making & taking of it, which was asmuch as was conuenient for her disease, and seeming for her. But she tooke muche of the wood, more then I willed her & seething the water more then I cõmaunded her, she thought that she should heale the sooner. And as her toke it certaine dayes with this strẽgth she was burdened in such sort with a very great Ague that not onely it stood her vpon to leaue the water, but it was nedefull to let her blood fiue times, and put her life in aduenture, & so procured infamy to the remedie. After she was whole, and had preuailed, she returned & tooke the water with the order that I had first told her, and she healed very well of her disease. It is time nowe that we come to the vertues of this wood so excellent, whereof let vs speak particularly of euery one of them, as we haue known and experimented them. *Historie.*

In generall our Spaniardes in those partes of the Florida, where they haue beene and now are, doe vse this aforesaide water sodden at their discretion, for all manner of diseases, without manidg exception of any. And beeing sicke of any manner of euil which commeth vnto them, sharpe, or long, hot, or colde, grieuous or otherwise, they cure them all by one maner of fashion, & they heale all with one maner of *The vertues thereof.*

water, without making any difference, & the best is that all be healed therwith, & in this they repose so much trust, that they feare not the euils which are present, nor haue any care of them that be to come, and so they vse it for an vniuersall remedie, in all manner of diseases.

It healeth opilations.

In one of the thinges that they haue found most profite in this water, was in Opilations, in the interiour parts, of the which they came to be swolne, and to bee full of the Dropsie the most parte of them. For of the long and large heates which they had taken, they came wel neer generally to haue these diseases. And with this water both the swelling and the opilation went away, and therewith they came to bee made whole of the Quotidian Agues, which the most part of them had. For in going thither the mosse parte of them fell sicke, of these long and importunate Feuers, in the which I haue experience by this Water, being taken as it ought too bee, for it worketh maruellous effectes, and haue healed many therwith For the principal effect that it hath, is to comforte the Liuer, and to dissolue Opilations, and to comfort the stomack which are the two principal things, that are most conuenient for the Phisition to do, that the sick may be healed of the like diseases. For in these euils it is not to be feared that the humors be corrupted.

It comforteth the Liuer and the stomack and doth disopilate.

And if the principall members be hurt, one of the things that these medicines which are brought from our Indias do principally, when the water of any of them taken, is to comforte the Liuer and to amende it, that it may ingender good humors, for is this be not done, the cure is in vaine And so our *Sassafras* hath a maruellous property, to comfort the Liuer, and to dissolue the Opilations, in such sort that it doth ingender alowable blood.

Historie.

I healed a young man which had an opilation of certayne Tertians. And thereof he was all swolne, in such sort that he was well neere full of Dropsie. And with purging him

him many tymes with Pilles of *Ruibarbe*, and by taking of *Dialaca* amongst the sayd Purgations, and drinking the water of this *Sassaffras*, cõtinually without drinking of any other thing he came to be healed very wel, and was clere of his swellinges, and opilations. And he did not let to drink it vntyll he remained perfectly whole.

The manner of curing with this water made of the *Sassaffras*, for the Tertian Agues & long Feuers, I will shewe you, and what hath passed in this yeere, that I wrote this. There haue been many people desease with the tertian agewes, so importunatlie, that no manner of Medicine was sufficient to take them away, & to rote them out, insomuche that we let many alone, with onely good order, and good gouernment, without helping them any more. They were opilated, and had euill colour of the face, and some of them were swolne.

And at that tyme it was, when the Captayne generall Peter Mellendis came from the Florida, and brought him in common, this wood of the *Sassaffras*, and when euery man did so much prayse it, many of them that had Tertians, took water of the *Sassaffras*, keeping the order that the Souldiers gaue them, and surely I saw in that great meruelles, for that they healed many with the vse thereof. Not onely of the tertians that so much did molest them. But also of the opilations and euill colour that they had. And seeing this, I caused other to take it, and without counsell durst not do it. And it did very wel with them, but it must be wel seen vnto how it should bee giuen, and to whom, that the cause may carrie with it both order and measure. *

Peter Mellendis.

That which ordinarily was doone. was to giue one cuppe full of the Water well sodden, in the morning with Sugar or without it, and after to drinke the water continually. that which was more simple then the firste, and as the Phisition shall iudge to be most conuenient for hym that is sicke, keeping the conditions in the takyng of

How this water must be giuen.

this water that we shall speake of.

Digression. And surely it is a thing that giueth great contentment to heale onely with the drinking of a water, it being of a sweet smel, and good of sauour which is taken, and drunk without any maner of griefe, and so to do that worke, which sharp medicines and syrupes of euill sauour and taste cannot do. And such as did drinke wine, did water their wine with it, and they found themselues well with it.

To giue appetite to eate. In one thing it was seene greatlie to profite which is in the vse of this water, in them that haue lost the lust of their meate, insomuch that it is restored to them, & the lothsomnes taken from them, by ỳ vse of it, so that many did amend and come to their health quickly. And the vse of this water doth cause lust to meate. The Souldiers do cõmend it with such admiration that some came to leaue it, and not to drink it, for because that it caused them to haue so great hunger, that they coulde not withstand it. And because there was no such abundance of meats wherwith they might satisfy their hunger, which the water was cause of, they would not drink it, as not hauing sufficient for their maintenaunce, for they did all vse it for a drinke instead of wine and it was a great remedie for them that by it they became whole, as appeareth by them which came from those partes whereas they doo vse it.

How a Phisition of the Hauana doth vse it. In the Hauana there is a Phisition, whom they take for a Man of good vnderstanding in these causes, who dyd cure many of them which came in the Fleete from the new Spayne sicke, with onely the vse of this water, without giuing or making for them any other Medicine. And it did very well with them, for that many were healed therewith, and he gaue them to drink as much as they would, al the day, and at dinner and supper, and in the morning he gaue a Cuppe full warmed, to them that coulde not goe to stole with a little Sugar not very white, and it wrought very well with them, for their going to stoole. And to other

he gaue Medicines of this water only and Hony, & it made a good worke. I cured heere some that were in cure in the Hauana. And being ordered in this maner, they which came not wel healed thence, were here fully healed.

In griefes of the head, and in paines thereof being verye olde, which proceed of any cold cause, the taking of this water hot in the morning well sodden, & at dinner and supper, and in the day time simple with good gouernment as well in the meate that is eaten, as in the rest of all other things, and doing this for many daies, it cureth and healeth them maruellously. It is cõuenient for him that shall do this, that he purge himselfe first, and in the tyme that he must take it, that he receiue certeyne Pilles of *Aera simplex*. & he hath no neede to keepe himselfe close neither in his chamber nor in his bed. Yee that shal take this it is enough that hee go wel clothed, and that he keepe himselfe from the colde and ayre, and that he vse to eate good meates. *In the head-ache.*

In griefes of the brest caused of colde humors, this water doth profite much, and openeth the waies of the brest. It consumeth moysture and fleames, it stayeth the flure, & the running which cometh from the head to the brest. It must be taken in the morning, and drunke continually simple, for besides the ordinary drinking in the morning, it must bee drunke simply for a long tyme. For these simple waters as they doo their worke by little and little, so it is needful that they be continued for a long season. It is good that there bee put some Sugar too it, that it may make the better woorke. *In euils of the brest.*

In griefes of the Stomacke, when the cause is colde or windie, after that the vniuersall euacuations bee made, taking this water in ỳ morning strong, & as it is saide simple, at other tymes, it taketh them away and healeth them, chiefly if there bee any olde griefe, for that I haue giuen it for this effect, to men that many yeares did suffer most grieuous paynes in the stomacke, and with taking the water in *In griefes of the Stomack.*

the morning hot for certeine daies. and continuing with the simple water for a long time, and taking once euery weeke pilles of *Hiera simplex* many people were healed therof very wel. And thus we haue declared how that the vse of thys water restoreth the appetite lost, and giueth lust to meate.

For the weakenes of the Stomack of them which do not digest their meate, and for them which do vomit their meate.

In the weakenes of the stomacke, and in the lack of naturall heate, where that which is eaten is not consumed, it worketh great effects, and helpeth digestion. It consumeth windes, which are the cause of indigestion. It taketh away a stinking breath and from them that do vomit their meat, it taketh away that euil custome, so that they eate litle, and vse continually to drinke this water without wyne. And aboue al other thinges, it maketh a good breath, and a good smel at the mouth.

In the greefe of the stone.

In the disease of the stone of the Kidneis and reines, the vse of this water hot when they haue the griefe doth greatly profit, & mush more vsing it continually simple by it self, or with wine, for that it dooth preserue that the paine come not so continually nor so grieuously. And also it maketh him that doth vse it, to cast out much Sande, where the stones bee ingendred. And also it causeth the stones that are in the reynes to be cast out, and staieth the ingendering of them, for that it consumeth the fleames, of the which they be principally ingendered, and the windes that be many times the causes of the paines.

It causeth to cast out gravel & stones.

For whome the vse of this water is not conuenient.

To them which haue the buoning of the Wine, & to such as haue great burning at the time that they make their water, doo fele great heate, vnto such is not conuenient the vse of this water, for because it is hot.

Of the wood for the stone.

Al such should vse of that wood, which I haue written of in the first part of this Historie, which is excellent, for such as suffer the lyke burnings and paines. For the stones and sandes, for al such euils comming of heate, the work is meruellous that it dooth, sauing that if there be any stone in the

Bladder

Bladder, from which place proceedeth the like burning, for in such a case none of these waters doe take effect: but only the Surgions Rasor when the Stone is greate, is that which doeth profite, as I haue seene in many. And while it is sayd it is a stone, it is no stone, death hath come vnto them that had it, whome if they had beene opened in time, might haue liued many yeares, as we haue seene in diuers of sixty yeres and more who haue bin opened, and liued vntil they came to eightie yeares and more.

And I aduertise you, that this wood, which I call of the Vrine, and the stone, doth make the water blewe, for if it doe not make the water blewe, it is not the right Wood. And now they bring a wood, which maketh the water yellowe, and this is not it which doeth profite, but that which maketh the water blewe, and this hath the couetousnesse of them caused, that bring it, because they haue seene that it is wel solde in this City, for the manifest profites that it doeth in these griefes of the Vrine, by tempering the Reines and the Liuer, and procuring many other benefits, & they bring of all the wood that they finde, and sell it for wood of the stone. The same hath happened in the *Mechoacan*, which when it came to be worth twentie Ducates the pound, they laded so much from thence of it, some not being ripe, other not being right, that when it is come hither it worketh not the effecte, that the good and well seasoned was wont to doe.

The wood of the vrine wil make the water blewe

Wherefore it is needfull to see to that which is taken, that it bee the same, and that it bee well seasoned. That which is verie whyte, is nott such as the yellowe is, in mine opinion, for that which is yellowe, wee see that it maketh the better woorke: it may be that the verie whyte is not of it, or hath not the perfection that the good hath. And comming to our water of *Sassafras*, it prouoketh Vrine, it maketh them to Vrine well, which haue the impediment of it, chiefly if it come by humors of colde causes

False Mechoacan.

It prouoketh Vrine.

causes. I did know a Priest, which came in this fleete from the Florida, who being in those parts, did make water very euill, and cast from him stones, sometimes with verie much griefe, and some of them did put him in hazard of his life, & when he was in the Florida, as hee dranke of the water of *Sassafras* ordinarily, as many other did in the place of wine, hee auoided many great & smal stones, without any paines, and after that hitherunto hee hath founde himselfe whole, and very well of this euill, by drinking the simple water of this wood ordinarily, and watering his wine therewyth. Many doe drinke of this water for the same purpose, and they cast out much Sande, and doe finde themselues cured therewith.

In thē which be lame.

In them that bee lame or creples, and in them that are not able to goe, nor to moue themselues, as for the most part that infirmitie commeth of colde humours: bu taking this water hot in the morning, and procuring sweate all that he can, eating thinges of diet, and drinking the simple water continually, and vsing it many dayes: we haue seene many healed. And it is to be noted that in taking of this water, there is nothing to bee obserued, as in other waters, but when they shall take it hotte, if any sweate come, to keepe it, and after this they may rise and goe well clothed: it is not needefull of any thing els, but of thys and good order, and to eate good meates, and if they sweate not, it maketh no great matter, but if they sweat not, they shall be healed: I knowe a Captayne, one of them which came from the Florida: and he certified mee that hee was so weake in all his body, that his Souldiers carried him vppon their shoulder, for that in any other manner he coulde not stirre, and hee was in a place where the tree of *Sassafras* was not, and he sent for it and toke the water, and therewith sweat for certaine dayes, and afterward he tooke it simply, and he was restored to his perfect health, and I did see him whole, and well.

In

In the tothache, this wood being broken and chewed with the toth that is grieued, and leauing that which is chewed in the hole of the toth, which is grieued, if it haue any hollowneſſe, and although that it haue none, yet it taketh away the paines meruelouſly, with experience done vpon many. *In the toothache.*

In the euil of the Pore, it worketh the ſame effectes that the reſt of the waters, of the holy wood the *Guina*, and the *Sarcaparilla* doeth: taking it as theſe waters bee taken with ſweates, putting vp more or leſſe, the decoction of the water, and the quantitie of the wood, as the complexion is and the diſeaſe of him that ſhall take it. For that in coulde humours Flegmatike, it maketh a better worke, than in them that bee Cholerike: and ſo in the Pore that bee of a long time it maketh a better and greater worke, than in them that be of ſmal continuance: and more where there be knobbes, and moiſture of matter, & olde grieſes of the head, with the order as is aforeſayd. And in theſe euils the ſimple water is continually taken for a great time, and it worketh great effectes, chiefly in them that bee leane, which bee altogether weakened & debilited, with the vſe of many Medicines. *In the euil of the Pore.* *The ſimple water.*

Many which haue the Gout, haue vſed, and doe vſe to drinke of the Water of this tree, ſome of them taking it hot, as wee haue ſayde, and others ſimple continually by it ſelfe, and watering their wine therewith. That which I haue ſeene is that which is in the olde kinde of Goutes, doth neither good nor euil, and if it doe any good, it is to comforte the ſtomacke, and to diſſolue windines, & to giue them ſome luſt to their meate, & the reſt of the benefite that it bringeth is to them that haue bin ſicke but ſhort time, if the cauſe proceede of cold, vnto whom it procureth notable profite, but if the humour and cauſe be hot, it doeth them no good, but hurteth them, inflaming and cauſing them to haue greater paines. *In the which haue the gout and the euill of the Iointes.*

For them that haue foule hands.

In one thing I haue seene it in many people to bring notable profite, with the continuall vse of this water, & it is in them which haue foule diseased handes, which cannot exercise them, as they were wont to doe. I healed a Gentleman which could not write, that whē he went to write, his hand fell downe by little and little, and the penne also, after he had begun to write not past fiue or sixe letters. And he toke a Cuppe full of that, which was last sodden in the morning, and after he dranke it, hee continued twoo houres in his bedde, and after he rose and went about his busines. And he did eate at his dinner good meates, and at his supper vsed diet, and dranke the simple water of the self same *Sassafras*, and he was healed very wel: hauing spent a great somme of money on Phisitions and medicines, which did not profite him any thing, until he came to be remedied in the order as is aforesaide.

The water hot maketh a man goe to the stoole.

Many did certifie me that, which nowe I finde by experience and learned of them that were sicke in the *Hauana*, and coulde not goe to the stoole, that the Phisition which is there, did cause them to take in the morning fasting a good Cuppe full hotte of the water of the *Sassafras*, and it did soften the belly, and they went to the stoole very wel, which we haue seene heere to be true by experience. And there was a Soldiour which certified mee, and prooued it with others of his companie, that hauing stooles by indisgestion and rawnesse of stomacke, for want of heate, it toke them away, with taking of one good cuppe ful of this water euerie morning fasting, and so with drinking it continually but that which he dranke euery morning, he dranke it cold, and yet neuerthelesse hee was healed very wel of the fluxe, which he had many yeares.

For the going to the stoole by indigestiō

In the euill of Women.

The euill of the Mother & windines.

In griefes of women the water of *Sassafras* doeth greatly profit, and in especially in that which is called the euill of the Mother: and where there is windinesse, it consumeth & dissolueth it, and also any maner of colds of the belly, and it

dissol-

dissolueth the swelling of it, curing any manner of disease which proceedeth of the Mother. And this is so experimented, and so put in vse that many haue beene healed with this water, that neuer thought to haue recouered health. And in the withholding the Monethly course that commeth, not to women, this water maketh a maruellous worke, by prouoking and making it come in them that whole doo lacke it, taking one Cuppe full of this water in the morning & drinking it ordinarilie at dinner, and at supper, and in the day tyme being more simple, then that in the morning. vsing good regiment, and dooing other thinges which may helpe the water, that it may be prouoked. And vnto them also to whome it dooth not come well, it bringeth manifest profite, taking the water in forme as is aforesayde, keeping them the tyme that they take it, from such thinges as maye offende them: and being vsed it dooth disopilate, and make a good colour in the face, as it is seene by the experience of them that doo vse it, hauing neede of it. Let them beware if they haue much heate, or bee of a hot complection, in suche case let them moderate the quantitie of the wood, and the seething of the water, as is conuenient, and this is eaße to be done, by seeing how it goeth with them at the beginning, with the vse of it, and according thereunto they may rise or fall, as it seemeth to be necessarie.

In stopping the courses of women.

Where as is much heat this water is not conuenient.

Some women doo vse of this water for to make them with childe, and in some it hath wrought the effecte as it is wel known. That which I can say is that a gentlewoman, beeing manye yeeres married, without hauing children, tooke this water, for that her husbande vsed it for certeyne euilles of Dpilations, and of an Agewe that helde hym, with certeyne fittes of a double tertiane which he had, and hee continued with the taking of it in the Morning hotte, and at Dinner simple, and at Supper, and in the day time, keeping a good gouernement, wherebyit came to passe,

To make women with childe.

that she was with childe, and brought forth a sonne.

Note. And I vnderstande that one of the principall vertues that this water hath, is to drye away the Mother for thys effect: for the most parte of women that haue no children, is for the greate colde that is ingendered within the Mother, which doth hinder the cause of generation, and as the water ryset, hit consumeth it, comfortyng the place and dissoluing the windes, that are the let of it: I am sure that it will manifestly profite, as we haue seene in them which do not bring forth childrē for hauing too much heate and drieth, to whome permit not the vse of this water, for because it will not profite them, and if they do take it and feele hurt therof, let them not put the fault in the water but in their complexions, seeing that it is not conuenient for them.

This water doth make fatte. The vse of this water dooth make fatte, and this is certainly knowne, for we haue seene many leane and sick, that haue taken it, and haue healed of their euils, and haue recouered much more flesh, & better colour, as those people that come from the Florida, doo praise it very much: & they all say, that the vse of this water doth make fat and it happeneth so to many, and not onely it healeth them of their diseases, but also maketh thē remaine with a good colour. And so it seemeth by them that come from that country, for that they come all fatte, and of a good colour, who I beleeue as they were very sick, so that they were very leane & yellow: whē they were healed of their infirmities which they had, they gathered flesh, and became of a good colour, ingendering in the Liuer good bloud, by the whiche the members were better maintained, than when they were sick. And surely it is a greate thing that this water should worke this effect, considering that it is hot and drie, if it were not for the causes that are aboue said. And I haue seene many that entered in, to take the water of the wood, leane, and with an euill colour, to come forth strong and fatte, and of a good colour,

colour, eating no other thing then Resinges, Almondes, and Bisket.

In pestilent and contagious deseases, which we haue seen in the time of the Pestilence past, there were many that desired to drinke it, to preserue them from that euill: And we did see that none of them which vsed it were wounded of ỳ disease that then raigned. Many did vse to carry a peece of ỳ Roote of the Wood, with them to smell to it continually, as to a Pomander. For with the smell so acceptable it did rectifie the infected ayre: I carried with me a peece a greate tyme, and to my seeming I founde great profite in it. For with it & with ỳ chewing of the rinde of the *Cidron*, nor of the *Lemmon* in the morning, and in the day time, to preserue health it hath a great strength and property. And it seemeth to me, that I was deliuered by the helpe of God from the fire, in the which we that were Phisitions went in, blessed bee our Lord GOD that deliuered vs from so great euill, and gaue vs this most excellent tree called *Sassafras*, which hath so great vertues, and worketh such maruellous effects as we haue spoken of, and more which tyme will shewe vs, whiche is the discouerer of all thinges. It shall doo well to shewe the quantity of the wood, and also the quantity of water, wherein it shalbe sodden, & to prescribe a rule in weight and measure, in effects and temperatures, for them that are hot, and others that are colde.

In Pestilent and corrupt ayres.

I will tell you the order that ought to bee kept in taking the water of this excellent wood, which must be made conformably to the disease of him that shall take it, and according to the quantitie and complexion of the sicke bodie. For vnto the Cholerike Person the water ought to bee giuen lesse sodden, and with lesse quantity of Wood, and to the flegmatike more sodden and with more quantitye of wood. So the diseases should be considered of. Unto them that are very cold the water ought to be giuen more sodden, and with more quantitie of Wood. And vnto them that

How this water ought to be made in generall.

bee not so colde, but do participate of some heate: the water ought to be giuen sesse sodden, & with lesse quantity of wood. The like shal be done in the hot or cold times, & in the age of the person, or the most causes making to this respect & proportion. And for the more light, I wil here set down the maner how this water ought to be vsed, the which will serue to shew how that they may rise or fal therin, cõformably to the opinion which shal seeme good to euery one. For in these infirmities that be very cold, they must set vp ỳ water in quillates, both in seething and also in quantitie of the wood. and in the diseases that are not so colde, or that doo participate of any heate, they must set the water lower, in Quillats seething it lesse, & putting in lesse wood: the maner and order of the preparing it is this.

The maner to make it in perticuler.

You shall choose the freshest wood that may be had, and that which hath a rinde. For that wood which hath not the rinds is not good, nor taketh effect, you must procure that it be of the roote, for that is the best of the tree for these effects and cures, and for the diseases which we haue spokẽ of. And if in case there be no roote, then the bowes are the best that growe in the higher part of the Trees: and in case the bowes lacke, then is the tree good, & if so be that the one and the other haue the rind of the roote, let there be taken lesse in quantity therof, & more of the bowes, & much more of ỳ tree, which must be double to the quantity of the roote. Nowe let vs speake of the bowes as of a thing in the middest, betweene the roote and the tree, beeyng that which continually they doo bring, of the which you shall take halfe an Ounce, and cut it as small as may be. And it must be put into three Pottelles of water in a newe Earthen Pot, and there lye a steeping two howres: and after it must bee sodden at a fyre of Coales, vntyll the two partes bee consumed, and the one remaine. And after it is colde, let it bee strayned, and kept in a glassed vessell, and vpon those smal cuttinges of wood that haue beene already sodden, let there be

The order how to make the strong water.

The simple water.

be poured other three Pottels of water, and let it seeth vntil halfe a Pottell be consumed, and no more: after that it is colde, let it be strained and kept in a glassed vessell. Let the first water be taken in the morning fasting, half a pint hot, and then keepe your selfe warme, and procure sweate, then change your selfe into hot clothing, and wipe your self from the sweate. And eate of a Hen rosted & drie fruite, and conserua and drinke of the second water at Dinner and Supper and in the day time. And then rise and goe well clothed and fly from al things which may offend you. And at night make a light Supper, and eate drie fruite and Conserua, but eate no flesche at night. and drinke of the second water. And this you may doe for as many dayes as you finde your selfe grieued: and if you finde your selfe well with the vse of this water taken in this maner, proceed forward vntill you be whole, & if not, then cõtinue in taking of the strong water euery third day, & drink of the simple water cõtinually. After this order it may be giuen in al diseases, that we haue treated of, and it will profite. But many will not submit themselues to this labour, which truely is the best of all others, and that which is most conuenient. They may make the simpls water in this forme.

Let there be taken halfe an ounce of the wood, little more or lesse with the conditions aforesaid, and let it be made into small peces, and seeth it in three Pottels of water, vntill halfe be sodden away, rather more then lesse. And of this water you may drinke continually, at Dinner and at Supper, and in the day time, and surely taken in this order, it doeth and hath done marueilous woorkes, and most great Cures, in long diseases, and importunate, taking it and keeping a good gouernement in your Meate and other thinges prohibited. And howsoeuer it bee, being drunke so simple, it procureth great profit. They that cannot forbeare the drinking of wine, may water their Wine therewith, *The simple water.*

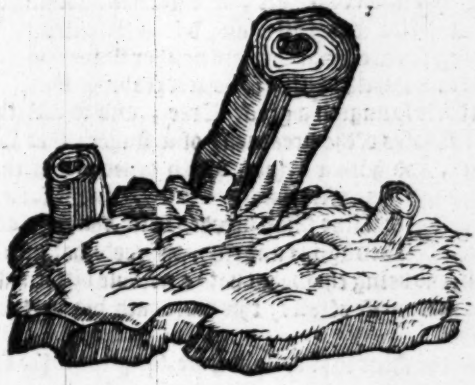
for

for it will rather make it of a better taste and swætnesse: for this water hath a most swæt smell, and taste, & aboue all, it worketh maruellous effects, as we haue sæne and do sée in diuers and sundry diseases, in the which ordinary remedies of Phisicke doe not profit, with the greate examples which we haue hereof.

Note. And it is to be considered that principally it doth profite in long and colde diseases, & where there is windines, and other euils, that run this course, which shalbe knowns forth with by him that shal haue néd of it, & vse it. And one thing is to be vnderstood, that vsing it in the order as is aforesaid, although that he which taketh it haue no néd thereof, it can do him no hurt, but rather if it be wel considered, it will manifestly profite him in the time that he shall take it, yea, although he leaue the taking of it when he sæth that he findeth not the profite which hee desireth nor that it hath done him any hurt or harme during the time that hee hath taken it.

Carlo-

CARLO-SANCTO



¶ Of the Carlo Sancto a roote brought from the new Spaine.

They bring from the newe Spaine within this three yeares a marvellous roote and of greate vertues, which is called *Carlo Sancto*, the which a Father of S. Francis order discouered and published in the prouince of *Mechoacan*, being taught by an Indian of that Countrie that was verie wise in such things, and a man of great experience in the vertues of them. In the first part we haue declared ý there be many medicinable hearbs which haue great secrets, and vertues. This our *Carlo Sancto* groweth in that Prouince, in places which are verie tem-

The roote of Carlo Sancto.

Where it groweth.

The forme and figure.

temperate, which be not drie nor verie moist. The forme and figure therof is like to our wilde Hops of Spaine, for it carrieth a leafe as they doe, and it runneth vp by any other thing that is neere vnto it, and if it haue nothing to leane vnto, then it creepeth all a long vppon the grounde: the colour is a sad greene, it carrieth neither flower nor fruit, the smell that it hath is little, and acceptable to some. Out of the Roote springeth a grosse Tree, and it casteth forth other Rootes of the greatnesse of a finger: it is white in colour, and hath a Rinde which falleth from the inner parte, the hearte of it is maruellously wrought: for it is compounded of certaine small boordes verie thinne, and they may be deuided by one and one, the roote hath a pleasant smell, and being chewed, it hath a notable bitternesse, with some sharpnesse of taste: this roote hath his vertue in the Rinde.

The colour.

The smell.

The roote.

The heart is marvellous.

The vertue is in the rind of the roote.

In the ships that be now come, there came the example of it, & now there is more knowledge of the vertues there of then before there was. Many of them that came in this fleet from the newe Spaine, dos speake much good of this roote. But he that speaketh most of it, is a Gentleman that came from *Mechoacan*, & brought a good quantity of it with him. That as he reporteth, & also what we haue experimented of it, we will speake of: and also the complection and temperature thereof, which is hot, & drie, in the first part of the second degree.

In Reumes & runninges of the nose.

The principall effect that this Roote doth profite in, is in Reumes and runnings of the head, for it causeth them to flowe out of the mouth and bringeth them from the head, by chewing a little of the Rinde of the roote, a good time, but it must be taken in the morning fasting, & it voydeth out much fleume, & humors from ỳ head, that would go to the stomack and other partes, but before this bee done, it is conuenient, that the patient be purged.

It prouoketh vomit.

Some that chew it, which can easily vomite, doe vomite with

with the wing of it, & it causeth them to cast out much Choler and flegme, and much more it maketh the vomit, if they take the decoction of it, for it maketh the humor to come vp, whiche is in the stomack with much easinesse. The roote comforteth the stomack, and also the Gummes by chewing of it, and it fortifieth the teeth, and dooth preserue them from wormes, and that they rotte not nor corrupt. It maketh a good smell in the mouth, and because it is better, it is cõuenient after that you haue chewed it, that you wash your mouth with wine, that the bitternes may bee taken away.

It cõforteth the teeth, stay, & keepe them from worm eaten.

In the infirmities of weomen chiefly, where opilations are, and lacke of Purgation, the pouder of the rinde of the Roote dooth dissolue them, and taketh them away, and maketh their purgation to come downe wel with the vse thereof. It must be taken with wine, or with water sodden with Coriander, and Cinamon, which they must drinke, whiles they doo take it: it dissolueth windes, and comforteth the stomack, whiles they vse it, they must annoynt their Bellies with the oyls of Liquide Amber, and *Dialtea* of equall partes, and first they must bee purged, and take heede that they keepe all good order, and good gouernment.

In disease of Women it prouoketh Purgation. It dissolueth windes and comforteth the stomake.

In the euils of the hearte, chiefly being ioyned with the Mother, the saide powders and the water sodden with the rinde of the Roote, doo worke verye greate effectes. They must take the pouder in the order as is aforesaid: and the weight of twelue pence of the Roote, cut small and sodden in one Pottell and a halfe of water, vntill halfe be sodden away: and then they must cast into it the weight of two shillinges of the rindes of Citrons beeing drie, and the weight of twelue pence of Cinamon made in pouder, and giue it certeyne seethinges with them, and then strayne it: and they must take euery morning a small vessell of fire Ounces of this seething with Sugar, because it is some-

In the euill hearte.

what bitter, or without it as you please: it is to bee noted, that before you begin to vse it you must make the vniuersal euacuations, which shalbe conuenient.

In the euill of the Poxe. This Gentleman sayth which brought this roote that it profiteth muche, in the disease of the Pore, taking it in Powder, or in the seething of it: which I haue not experimented, for that wee haue so many remedies for thys euill, that wee haue made no experience thereof: hee sayth that it is to be taken without keeping, more, then when they bee taking the water, or powder, and that then they keepe good order and good gouernment in their meates, and in al other thinges.

In the falling sicknes. In the falling sicknesse, a strong disease, and well neere incurable, they say that it hath a great prosperitie and worketh greate effectes: taking the powder of the rinde of the roote, with wine or with water, as is most conuenient for him that shall take it. I counselled one heere, who was more then fortie yeeres of age, and had had it of long tyme, to take it, and hitherto he hath not felte more then to vomit with the pouder, when he taketh it, and he casteth vp much Cholor and his faintnesse is not so great as was wont to be. It seemeth to me, that it cannot take it away. For it should worke that effect in them, that do not passe twenty and fiue yeeres, who vnto that time haue remedy. I will proue it vpon such: it would be no little good, that it might work the effect that is spoken of it.

In griefes of the head. In griefes of the Head, they vse this roote in those partes, as a great and sure remedie. I will tell what hath passed. The first time that I sawe this roote, was in the power of one which was sicke, who came from *Mexico*, and he brought it for a greate thing, saying: that he healed there with and tooke away the paines of the head, which he had certeyne dayes, and he asked me if that he should vse it. I tasted of the roote, and it seemed to mee as I haue sayde,

and

and I coũselled him that he should vse it as they had willed him to do in *Mexico* and so he did chewe it in the morning, and it tooke away the paines of the head, which a long time had molested him.

After this, a passenger tolde mee, which came in the Shippe, where the Gentleman was that brought a quantitie of this roote, and he chewed it wel, & did dissleume therewith, and immediatly it tooke away the paine, & he shewed me a litle that remained therof, which was the same that I saw, and since that, some haue vsed it, and it hath done very well with them.

In the toothache, they that haue brought it into Spaine do much esteeme of it. And beeing in the lodging where this man was which brought the roote, the host of the house certified me that hauing the toothache very grieuous, it tooke it away from him with chewing the rinde of the Roote, on the same side where the toothe was which grieued him, dissleuming therwith as much as he could. And I being one day in the Custome house curing a Genoues which was there an other of the same Nation complained vnto mee of the toothache, and we caused to be brought some of the saide Roote, and in the presence of as many as were there, hee chewed the rinde of this roote, hauing very greate paynes, and he auoided much Fleume, & in dissleuming it began to take away the paynes, and before hee went from thence he was throughly cured. Certeine daies past I had a griefe in one tooth, so that it payned me all one Night, and parte of one day, and I gathered in a garden which I haue to my house, certeine leaues of *Tabaco*, and also the aforesaid roote, and I chewed both together, and dissleumed, and the paines went from me, & returned no more to me, beeing more then fire monethes after I was pained therewith. This is the effecte, that I haue obtained of this *Carlo Sancto*, whiche being so little tyme knowne, is sufficient. The Tyme wil discouer the rest, and as we shall vnderstande more of it, so

In the toothach

The second part of the things that we will give notice therof.

Of Beades, which be called the Beades of Saint Elen.

The beads of the rootes of Saint Elen.

The forme of them.

FRom the Florida they bring certeine round rootes which are called the Beades of S. Elen. And they take this name by reason ỳ they grow in a place of ỳ country that is so called: they are great large rootes, deuided into seuerall peeces, and cuttinges, euery peece by it selfe, they remaine rounde as Beades, which being bored in the middest, they make of the Beads for to pray vpon, which the Souldiers do hang about their necks, for a thing of great estimation. They drie them, and they are as harde as a bone, on the outwarde parte they are blacke, and within white, and the rinde is ioyned in such sorte, that the harte and it is made all one, they are wrought after they be dry, and this Roote beeing tasted, hath a swæte smell, with a good taste. And it seemeth by the taste that it is a kinde of Spyce, for it is like to *Galanga*, they are of the thickenesse of a mans thumbe, somewhat lesse, the Plant hath a great stalke: the Bowes doo spread by the grounde, and cast out the leaues broade and greate, and very greene. It groweth commonly

The plant.

commonly in moist places, the complexion thereof is hot in the ende of the second degree, and more drie then in the first, the vertues thereof are these.

The Indians vse the hearbe beaten betweene twoo stones when they pretend to wash themselues, rubbing all their bodie with it: for they say that it knitteth their flesh together, and comforteth them with his good smell. And this they do for the most part euerie day, for the great profit that they finde in it. *The hearbe stamped.*

In griefes of the Stomacke, the Indians doe vse it by taking the pouder of it, and our Spaniardes also take it, for the same purpose, receiuing it in wine, being ground small, of the which I haue seene notable experience in some. *In griefes of the stomake.*

In the griefe of the Stone of the Kidneis or Reines, the Pouder of this Roote worketh a knowen effect. For that some haue taken this roote made into Pouder in wine, hauing the grief, and it hath taken it away. And I maruel not at al that his manifest quãtitie is sufficient, to work the like effectes. *In the griefe of the Stone in the kidneis or Reines.*

In griefes of the Vrine of them that cannot pisse wel, by taking the pouder it doth profite, and expell it. A thing vsed of many that haue come from those partes, for that they haue proued it in the like euils, and here hath bẽn seene the same experience. And one that had a Stone which hee coulde not auoide from him, vsed certaine dates the Pouder of this roote, and did easily auoide the same. A Souldier brought Beades at his Necke, made of these rootes, and met with mee one day, and asked mee if I knew those Beades, and of what they were made, & he said it was tolde him that they were rootes of *Gentiana*. But I declared vnto him that the Beades were made of certeine rootes, that were in the port of Saint Elen, & that they were not made of *Gentiana*. And then he told me great vertues of them, and the effectes very rare that the vse of thẽ had wrought which I did beleeue: for it seemeth well, in the roote that they haue *In griefes of the Vrine.*

greate

The second part of the thinges that great medicinall vertues, according to their fashion, and sweete smell, and by that which I had experimented of them.

Of the Guaçatane.

The description of the Guacatane

THey haue brought in these Shippes an Yearbe from the newe Spaine that the Indians call *Guacatane*, and it is lyke to our wilde Time, sauyng that it hath no smell, it is a little hearbe whitish, I know not whether it carry Flower or fruyte, the Yearbe I haue without the roote: the name that it hath amongst the Indians, is as aforesaid, and the same name the Spaniardes also haue giuen it. The Indians doe vse it for their infirmities, wherof we wil speake, and for the same the Spaniards doe vse it likewise there in the Indias, and they also which haue brought it hither, with notable profite.

In the disease of the Poles.

In griefe of the Pyles they vse it in this manner: they grinde or stampe the hearbe verte small, and wash the Piles with wine, in the which there is sodden this hearbe, and

and if there be heate in them, they seeth it in water, & with that hot sothing they wash them, and then they dry them softly, and cast the pouder of this hearbe vpon them, & surely the effect that it wooreth is maruellous. Thus after I saw the good effects thereof, I much estemed the hearbe. Whensoeuer you haue any griefe of colde or of windinesse in any parte of the body wheresoeuer it be, apply Turpentine vnto all partes, wheresoeuer the griefe is, and cast the pouder of this hearbe being smal ground vpon it, and lay a Linnen cloth vpon that, that it may cleaue fast as a Plaister in such sorte, that it be not taken away, vntill the griefe bee gone. And of this there is manifest experience, by them of the Indias, and also by vs of Spaine.

In griefes of cold and windines.

The pouder of this hearbe cast vpon little sores, and especially in the secret places doeth mundifie, and heale them.

(.)

Q Of

Of a certaine kinde of Barley.

They

They bring likewise from ye new Spaine, a kind of Barly which they cal smal Barley: they giue it this name, for the likenesse which it hath vnto our Barly: for it casteth out an eare like vnto it, and in the vaynes, the seede is shut, but it is different from it in qualities and vertues: for that this small Barley, is the strongest poyson, which at this day in hearbe, or plant hath beene seene, in so much that it worketh the same effect, which *Sublimatum* dooth. And wheresoeuer it is needfull to burne, or eate away dead or rotten flesh, putting the pouder of thys seede thereto, it will doo the like worke that any burning Iron shall doe. It extinguisheth and killeth any Canker, howe strong soeuer it be, it killeth and expelleth Wormes, wher soeuer they be, it eateth flesh which is nought and rotten, taking it from the fores, and making them cleane from such euill flesh.

It is most strong and mightie poyson.

It killeth the Canker.

It killeth wormes.

It eateth rotten flesh.

The Indians for that they had no *Sublimatum*, nor other remedies whiche wee haue, when they should vse the lyke, they had and haue this seede most strong, and surelie so it is, and they doo vse it as a remedy most strong, and of great efficacie. Thys powder must bee layde too, by lyttle and little, more or lesse, conformably to the greatnesse of the euil, applying things defensiue, which is vsed to be laid too, when as the like remedies are vsed.

How it must be ministred

In olde filthy fores where it is needfull that they bee cleansed.

In olde fores and filthy, where it is needefull, that noughtie rotten flesche bee eaten away, with taking of thys Seede, and grinding it, and dissoluing it well with water of Planten or of Roses, wetting in the cleare water that shall remaine vppon it, some small clothes, or in place of the small clothes, lint of fine linnen cloth, weat in the water it cleanseth the fore, eating the euil flesche in such forte: for howe euill, olde, and filthy soeuer that the fore

bee, it leaueth it cleane, and being laide to the flesh, it dooth soder and heale them, and after this is done, you must vse ye Medicines which haue vertue to ingender flesh. And the effect of this seede is no more then to mundifie, & make cleane, and to take away the superfluitie of the wound.

In beastes it woorketh the same effect, and better.

The self same effect that this seede woorketh in vs, it woorketh in beastes also, which for the most part haue very euill sores, that bee cankered, and full of Wormes, the seede beeing laide vnto them, if the cause bee so great, that it doth require it: or the water of it, as it is sayde maketh the lyke woorke, as we haue spoken of, and better, vsing alwaies the defensiues as is conuenient. where such Medicines bee applyed, for that it is a Medicine most strong, and it hath neede of them all.

Historie.

I will shew you what happened to me with it. An Indian brought me this seede with many other hearbes, and going about to discouer them and being come to this seede, I toke a graine and put it into my mouth, to proue it. He that brought it as one which knew it wel, kept back my hand, & would not suffer me to proue it: & for all that I parted with my teeth one graine, which is no greater then one graine of hempe seede, but somedeale lesser, and beareth some likenes of it: at the tyme that it came to the point of the tongue, the seede being parted, made me a blister vpon it, which dured with me certeyne dayes: I commended it to the Deuil, and then I beleeued what they had certified me of it. I began to make experience of it, and it wrought more effectually then was spoken of it. It is hot in the fourth degree, and more if there be any more degrees.

An hearbe which heaeth the euill of the brest.

Also I haue an Hearbe which being sodde and the water of it taken hot, healeth the euils of the brest: I know not the name of it, but in the remembrance of them which came, it was written.

An hearbe which

And an other which enforceth to caste out the dead Childe of the belly: of this the Indians haue greate experience

rience for this effect, and once in these Countries, it hath profited.

maketh a woman to caste from her a dead childe.

They brought me two dry hearbes, which I would haue beene glad to haue seene greene: the one of these being in the field in all his force, if a man or woman do put their hands vpon him, forthwith he falleth down dead vpon the ground. And the other lying abroade vpon the ground, in touching it to gather it, it shutteth it selfe together as a Cabady of the Country of *Murcia*, Thinges marueilous, and of much consideration.

Two marueilous hearbes.

I haue blacke Elebore, brought from the Prouince of *Mechoacan*, like to that of Spayne, and working the like effect.

Blacke Elebore.

Certeyne dayes past, a young man which tooke counsel of me, that came from the Prouince of *Quito* and beeyng with me, there came vnto me a neighbour of mine, saying, that his Daughter was verie sicke of the Flixe, and I had her in cure, and her disease increased with blood requesting me that I should goe to visite her. The Indian which was with me, asked me if they were stooles of bloud, I said yea: and he saide vnto me that he would gine her a thing, that being made into pouder and taken, would take them away forthwith, & that in the Prouince of *Quito* it had been experimented many times. The father of the sick maiden, went with him to his house, and he gaue him certeyne peeces of a fruite, which seemed to bee of a greate tree: of the one parte they were very smooth, and of colour yeallowe, and of the other they were very sharpe and very redde, insomuch that they seemed of a purple colour. They were grown small, and he gaue the pouder to the sick womã, with the water of the hed of Roses, once that euening, & an other time in the Morning, and immediatly the Flixe did cease. & from that time wared better, whereby she came to be whole.

Historie.

And as for ỳ man I neuer saw him, after he gaue it to her,

although I procured it with greate diligence. I know not what it was, nor what he was that gaue the fruite, and in this sorte there bee many other thinges in our Occidentall Indias, which haue great vertues, and great Medicinall secretes, which shall bee knowne euery day more, and continually be discouered, that we may profit our selues by thē.

Digression. Of all these thinges we haue seene manifestly the profit that they haue done, and what by them hetherto hath been wrought. Seeing then that these maruellous works al the world hath proued, healing with them diseases which all other Phisick could not heale, as it is manifestly seene, in all ý do vse thē with great vtility & profit, for the which al men are beholding to my diligēce & care. And for that as I haue written of them, in the first part of this medicinall historie, which hath beene well noted in the worlde, for the things ý are treated of therin, and for that you may see the fruite that this my labour hath brought forth, I will set downe here a letter which a gentleman of the Peru sent me wel neer two monethes since, by the which you shal see by reason of that I wrote in the first part, how they haue discouered the *Bezaar* stones in the Peru which with suche great estimation they bring from the India of Portugall, and how by the relation and order whiche I wrote, they came to the knowledge of them. A thing truely of greate price, and worthy to bee muche made of it, seeing that it is a thing so maruellous and of so greate value, and are founde in our Indias, and are so easie to be had. and so true, that we haue not any neede to doubte of their effectes and vertues, whiche is not so of them that they bring from the Orientall Indias. For if there come tenne that are true, there come from thence an hundreth that are false. Wherefore they that buy them ought to looke well vnto it, that they are not deceiued. But those whiche are brought from our Indias, are all of one sort, for they differ not, but only in greatnes or smalnes. The

effects

effectes which they worke be admirable, for that their vertues are mightie against all venome and Pestilent Agues, and venomous humors, as in the thirde parte, GOD willing, wee will treate of the maner of them. The effect of the letter was this. There came a Paket of letters rolled in a feare cloth, so well ordered, that they myght passe to anie part being neuer so farre. Which being opened, I founde a small Chest made of a litle peece of Corke, of a good thicknesse, ioined together, which was worthy to be seene, and in the holownesse of it came the hearbs, and the sedes that the letter speaketh of, euerie thing written, what it was, and in one side of the Cork, in a hollow place, there came thee *Bezaar* stones, cloased with a Parchment, and Ware, in good order. The letter was written in a verie smal hand, and somewhat harde to reade, and the superscription was written thus as followeth.

To

The second part of the thinges that

¶ *To the right worshipfull, Master* Doctor Monardus, Phisition of Seuill.

Ight worshipfull and famous Doctor, it will seeme a newe thing to your worship, that I being not learned, not of your profession, doe wryte to you in thinges of your facultie, being a Souldier that haue followed the warres in these Countries all my life: I haue done this, because I am affectioned to your worship by reason of a booke whych you haue compiled of the Medicines which are in these partes, and of the vertues and benefites, that by them haue beene receiued, which are so great that I cannot declare them, as they deserued. And by meanes of your booke we haue order how we shoulde vse the remedies which wee haue here, for before we did vse them without rule or measure, so that neither they did work effect, nor with them the people were well remedied, which now is to the contrary, & by meanes of your bookes, there hath been people remedied, that neuer thought to haue had remedie nor health. It is more then 28, yeares vnto this day, that I haue gone wandring by all these Indias, where are many thinges of those, which your worship doth write of in your booke, & other things also which haue not beene brought thither, for because the Phisitions that come to these partes, are nothing curious. They apply not their eye to the vniuersall wealth, but to their owne particular, for they come oneyl to enrich themselues, and for the most part they be ignorant people which passe in those Indias: they doe not esteeme of the good which they might doe. And though that I haue no learning, I am affectioned to men of learning, and so I am to your

your worſhip, for that I vnderſtoode of your bookes, and for the fame that you haue in theſe partes, which is greate, although I knowe you not, yet I was willing to take theſe paines, which is a contentment to mee. You write in your book, giuing knowledge of the *Bezaar* ſtone, & ſet downe the ſignes of the beaſts which haue them: which being cõſidered, we haue happened vpon a kind of beaſtes that liue in the mountaines of this countrie, which are much like to ſheepe or kiddes which your worſhip ſpeaketh of, which are in the Indias of Portugall, which breede and haue theſe ſtones, of the which there are many in this countrie, in the mountaines, and colde countries. They are for the moſte of a darke red colour, they are fed with healthfull hearbes, whereof is greate plentie in the Mountaines where theſe beaſts do feede: they be verie ſwift, inſomuch that they cannot bee hunted, but with the hande Gunne: they haue no hornes, and in that onely they doe differ from them of the Eaſt India, for in all the reſt they are the ſame.

How they haue founde the Bezaar ſtones.

The 15. day of Iune in this yere of 1568. I & certain gentlemen my friends went to the mountaines, to hunt, & we were a hunting fiue daies, and we killed ſome of thoſe beaſtes, which I haue ſpoken of. And as wee went for this purpoſe, thinking that they were of the kind, of them of the Eaſt India: we caried your book with vs, and wee opened one of them, the greateſt that wee hunted, and oldeſt wee coulde finde, & we found no ſtones in his bellie, nor in any other parte of him, nor any other thing, whereby we beleeued that they were not the ſame kinde of beaſts with thoſe of the Eaſt India. And wee asked of certaine Indians that went to ſerue vs, where theſe beaſtes had their ſtones, & as they are our enemies, and would not that we ſhould know their ſecretes, they anſwered vs that they knew nothing of theſe ſtones, vntill one boy which was amongſt them beeing an Indian of the age of 12. yeares, ſeeing that wee were ſo deſirous to knowe the ſame, ſhewing vs the ſecret of the

cause and where the beast had the stones, that we had there dead, and they were in a certane little purse that the Maw of the beaste hath, which is where the Hearbes that they feede on are, when they returne to chew their Cudde. And foorthwith the Indians woulde haue killed the Boy, for the aduise that he had giuen vnto vs, because the Indians doe esteeme much of these stones, & they offer thē vnto their Gods, or to their praying places where their Idols are, vnto whom they offer the things that are most precious. And so they do offer these stones, as a thing of great estimation, and also gold, siluer and precious stones, beasts & children. And afterwarde wee vnderstood that those Indians which went with vs had sacrifized the boy, whom with our hunting wee had forgotten, and they carried him away from vs by those Mountaines, where we neuer more sawe him. And it is a thing to be considered that in all partes of the Indias, there haue not byn founde any of these beastes, vnles it were in the high hilles & mountaines of this realm of the Peru. For I haue gone ouer all the countries of Mexico, and by al the prouinces & realms of the Peru, & Islands of Marenon, and by the Florida, and by many other partes of our Occidentall Indias, & I neuer saw any of those beastes, but in those mountaines of the Peru. Sir, with all diligence in the world as much as I coulde obtaine, & know of Indians beeing friendes concerning the stones which they take out of those beastes, is that they are maruellous good against all venime, and against all sortes of poyson, as well in meates as in any other sort, & in the euils of the heart, & to expell and to kil wormes, & in wounds poisoned, which are made with mortall hearbes, which the wilde Indian people doe vse. And the powder of this stone put into these woundes, is a greate remedy, & so the Indians say, that the stone is good against the hearbe, which is the mortal hearb, that they themselues do vse to kill one another withal, and also to kill vs. For they haue killed many of our Spaniardes therewith, dying madde, with greate accidents, without

finding or knowing anye remedie. It is true that in Sublimatum, ſome haue founde remedy, by putting it into the woūd. But if the hearb be freſh & laid newly vnto it, it profiteth little, and they die without remedy. We tooke out of the firſt beaſt which we killed, from that little purſe whervnto he doth returne to chew his Cudde, when he lieth on the grounde, nine ſtones, and it ſeemeth that by reaſon the hearbes which they feede vpon be of ſo great vertue, the iuyce of them going to that place by the order of Nature, theſe ſtones are ingendered, which haue ſo great vertues. We opened others of them that were dead, & in euery one of them wee founde ſtones, more or leſſe, as they were of age, and it is to bee noted, that theſe which do feede in the high hils bee thoſe which do ingender the ſtones that haue vertue. For they which feede in the plaine countries, as they eate not, nor are maintained by the good hearbes of the high Hylles, ſo the ſtones that they haue, although that they receyue ſome vertues, yet they are not ſo good as of thoſe which are fed in the moūtaines. We haue begū to vſe theſe ſtones conformably to the order which your worſhip doth giue in your booke, miniſtring the quantitie that you command, & for the diſeaſes which you ſpeake of, and wee haue ſeene ſuche effectes in them, that haue made vs to meruell, and they haue healed ſuch diſeaſes, that it is wonderfull to be ſpoken. Vnto the Lady Katherin Deuera, the ſiſter of the Lord Preſident, & to the Lady Mary de Ribera & to Diego de Andrada, & to Diego Dela Iſla, & to Mariana wife to Maiſter Iohn Plutino, and to the father Ioſeph Martines, and to the father Diego Fernandes, Prieſtes, and to manye others, theſe ſtones haue brought great profite helping them of euill diſeaſes, whiche it wouldebee too long to write of. It is ſufficient to ſay that they bee ſtones of great vertue, and as a newe thing they take them in pouder: all ſuch as haue diſeaſes whiche cannot bee healed by medicine and manye thereby are recouered. Wherefore GOD bee praiſed, who hath giuen them ſuch vertues, as

haue beene vſed ſince that hunting, that I haue ſpoken of which were the firſt that haue bin diſcouered in the world, for the vſe to heale diſeaſes: and we do truſt that with them will bee done maruellous woorkes, according as they haue begun to do them, & al this is owing to your worſhip, ſeing that by your booke we had knowledge to ſeek them, & to diſcouer them, and to take them out of theſe beaſtes which had them ſo hidden within them, that ſurely there is much owing to your worſhip, for diſcouering vnto vs ſo great a treaſure, as this is, which is the greateſt that hath bin found in theſe parts, whereby our nation is much bounde to you, and likewiſe all the world, becauſe al men ſhal profit by thē and the reſt of the ſecrets which you haue ſet down in your booke, which bringeth vnto vs great profit. And in recompence of the benefit which I haue receiued, I ſend heere to your woorſhip a dozen of ſtones, by the returne of Iohn Anthonie Corſo, the rich Marchaunt, which if they come thither, your worſhippe may make experience of them, in many infirmities, for you ſhall finde great effectes in them. By the ſame returne alſo your woorſhip may aduiſe mee of them, and any thing that ſhall pleaſe you to commaund me, I will do it, as one that is moſt affectioned to you, becauſe you are curious and learned, and for dooing ſo much good to the world, in thoſe thinges which you haue written and publiſhed. Heerewithall I ſende you a ſmall Cheſt, in the which come certeyne Friſoles, which you may commaund to bee ſowen in the begynning of Marche, that the cold doo not hurt them, which ſende foorth a plant like vnto beanes, but ſomewhat leſſe, which haue certeyne vaines where the ſeed is. Halfe a dozen of them eaten with ſalt, and being of the taſt of greene beanes, they purge valiantly and euacuate the water of him which hath the Dropſie, without paynes. The ſelfe ſame effect it worketh if that they be dry, making thē into pouder, & taking thē with wine, & it is needful that meate be made in a redines: for if they work too much, by taking more then they ſhould be, with eating

any

any thing incontinent, the worke wil cease.

Also I sende you an hearbe which groweth in these plaine Countries, clounge to the grounde like vnto grasse, which is of great Vertues for many infirmities, cheefelie for them which are greeued with Reumes and Fleumes in the throate, taking them away easilye with great benefite, and in this, and griefes of the head and Rewmes chewing it, they do disfleume verie much: they call this hearbe after my name, beeause I vse it for the lyke euilles for that an Indian did teach it mee, which knewe much of the vertue of hearbes. *An hearbe for the Reumes.*

Also I send your worship a fruite a of a tree which is of great profit, and these trees be not founde in any Countrey but in this, they are of the greatnesse of an Oke, of those in Spaine: it hath many vertues, for the rinde beeing made in pouder, and cast into any sore which is needefull to bee made cleane, it maketh it cleane, and afterward causeth the flesh to grow, and healeth it. And rubbing the teeth with this pouder, it maketh them cleane very wel, and being laid vppon the Gummes, if the flesh be taken away it dooth incarnate them, and if the teeth be loose, it maketh them fast: Seething the leaues of this tree well in water, and washing with the water thereof any manner of swelling, which hath any sore, or that is thereof cankered, it taketh away the swelling, and impostume. And making some small linen cloathes wet in this seething, and laying them warme vpon the Medicine, which is laide vpon the sore, or vppon the pouder that is made of the rinde: it maketh the sores to heale more quickly, causing that there come no humour to them. Out of the saide tree commeth a Rosine which is of sweete smell, and serueth to perfume in many diseases of the head, and to make plaisters for many euilles: and heere I send it to your worshippe. Of the fruite the Indians make a certeyne drinke, which is for them verye healthfull. Your worshippe may commaunde them to bee sowen, for I would bee glad that they should grow, for it *A fruite of a tree of great vertues.*

will bee a thing of muche delight , for the profite that it bringeth in Phisicke, and for the noueltie of the tree, for at all tymes it hath a verye good smell. I brought into thys Countrey a blacke woman, which I bought in *Xerez de la Frontera*, and there did appeare vppon her when shee came hether certeine olde sores in her legs, which were of long continuaunce, and comming to the Ilande of the *Margareta*, and beeing verye sorrowefull for the sores which my blacke woman had, an Indian tolde mee that hee woulde heale her, and seeing that shee had no other remedy, I deliuered her to the custodie of the Indian , that hee myght heale her for mee, and immediately hee tooke a fruite which is common in that Countrey, and all people ingenerall doe eate it, which is of the greatnesse of an Orenge, and it hath a stone like vnto a Peache. This stone the Indian did burne, and made it into pouder, for the stone is harde, and cannot bee grounde, without burning of it: and hee caste the powder of it into the sores, which shee had full of much rotten flesh, and very filthy , which with the pouder, were made cleane and verye well, and it tooke out all the rotten flesh to the bone , and after it was cleane with lynte and a lyttle powder layde too it, they began to be filled with new flesh, vntill they were full of flesshe, and she was healed very well. And it is to bee considered, that the little kernell of the stone hath so much venom, and malice in it, that if anie person or beaste doo eate it, hee dieth foorthwith without remedye, as though hee had eaten anye manner of venom corsiue, as Sublimatum, or any other poyson.

A cure with the sweate of blood.

In the Towne of Posco where I dwelt certeyne yeres, there was an Indian, which did cure the Indians, and the Spaniardes of any maner of griefe or disease that they had, with annointing their Ioyntes and the partes which dyd grieue them, with the iuyce of a certeyne hearb, and forthwith he wrapped them in many cloathes, & they did sweat at the ioyntes pure blood. And also in the sicke parte where hee did lay the iuyce, and as they went sweating hee made cleane

cleane the blood with a Linen cloth, vntill hee perceyued that they had sweat sufficiently, and with this he healed many diseases that were incurable. And I am able to say, that many did thinke that they had waxed young agayne, and were more stronge and young than they were before. Hee fell sicke, and for all that we could not with giftes and faire wordes, and fierce wordes, and theatnings, hee woulde neuer tell vs what hearbe it was, nor shewe it to any man in this countrie. There is founde a kinde of tree, that is of softe Timber, the Indians will make no fire of it, although you kill them. For that they saye, if any of them come neere to the fire that is made of this tree, or receiue the smooke of it, he remaineth impotent, for women. And they haue this so certaine in persuasion, and it is so verified, that you shall not make them to come neare the fire, that is made of that tree, for any thing in the worlde, for they are so carnall that they will none of this.

They heale in these countries any swellinges which are in the feete or legges, caused of colde humours, with an hearbe called *Centella*, which beeing stamped and laide to the swelling, there arise certaine Blisters, by the which there commeth foorth greate quantitie of water & humors, vntill it leaue the Foote, or the Legge drye. I haue seene greate experience by these euacuations, amongest the Indians, for they vse them much, and I haue seene some Spaniardes vse it, and were healed of the like diseases.

Centella, an hearbe good for the swelling of the feete or legs.

In the yere 1568. in the Prouince of *Chile*, they dyd cut off from certain Indians being prisoners, the calues of their legs, to eate them, and they rosted them for that purpose, and that which is of more admiration, they applyed vnto the place where they were cut, leaues of certaine hearbes, and there came not out a drop of blood, and many did see it. And this was done in the Citie of S. Iames, in the presence of the Lord *Don Gracia de Mendesa*, which was a thing that made all men maruell at it.

There

There are to be found here verie few hearbes and trees lyke vnto those of Spayne, for that the earth doeth not beare them: but in the newe Spayne there are more of them than in any other parte of the Indias. For when it was conquered, they founde many trees and hearbes and Plantes lyke vnto those of Castile, and birdes and beastes likewise. Wee haue heere Snakes which bring admiration to such as see them, for they be as greate as men, which are for the most parte tame, and do no hurt. Here are Spiders as great as Oranges, and verie venomous. It raineth Todes as greate as those of Spaine, which the Indians doe eate rosted, for they are a people which eate all kinde of venomous beastes. There be so many buytres, which breede in many Ilandes, that are in the sea, neere to the lande, that they eate vp the Cattel, and suche numbers of them that it is wonderfull, and as the keepers of them bee blacke so they care little for them. One thing doeth make mee maruel, that the kine which are bread in the mountaines, being brought to the plaine grounde, doe all dye. I sawe a friende of mine that brought 300. Kine to bee wayed, and they staid a tyme before they were wayed, and by litle and litle, in one moneth there remained not one, but all dyed. And that which is more to bee maruelled at, is, that they died all trembling, and consumed, Some there be that doe attribute it to the mountaines which is a countrie moste colde and it raineth euery day, and in the plaine Countries where there is no rayne, but it is hotte, and as they moue from one extremitie to an other they die, that truely is a thynge worthie of consideration, to see howe that in the space of eight Leagues, little more or lesse, which are of plaine grounde from the coast to the Mountayne, by a long vale of more then one thousande Leagues, it neuer rayneth in them, and in the mountaynes it rayneth euerie day.

Your worship shall vnderstande, that the eight day of

October

October in this yeare, there came hither a Cosen of mine, called *Alonso Garcia*, a good Souldiour, who telleth vs that he hath founde an hearbe which is good agaynste the venomous hearbe, which the wilde people doe vse. Which hearbe doeth kill without remedie, and these valiant people of the Indias doe vse it in their warres. And lykewyse those that dwell from the Charcas towardes Chile, and liue like vnto wilde people, maintayning themselues onely by hunting, and flesh of mankinde, who haue kylled with their arrowes which are poysoned with these venemous hearbes, an infinite number of Spaniardes, whyche they saye bee not good to eate, for that their flesh is harde, so that when they kill them, they keepe them to waxe tender, three dayes or foure dayes. But with this hearbe that is now founde, the hurt shall bee much remedied, that they doe make. Howbeit our people doe not much feare them, but onely the hearbe which they shoote withall, for that it maketh them to dye by madnesse, without any remedie. And nowe with the recouering hearbe which they haue founde, they are all gladed. They say it is an hearbe that carrieth verie broade leaues, which are like to the Leaues of Planten of Spaine: which being beaten and layd to the wounde that is poysoned, kyll the venome, and immediatlye take away the accidentes, which the venome of the hearbe procureth. They take it for a great matter in that Countrie, that they haue founde such a remedie. And you shall vnderstand that the counter hearbe was found in the same Countrie, where the hearbe of poyson was: and I thinke it be also in other partes, but there where the hurt is done, our Lords wil was to discouer the remedie.

Against the hearb which the Indians doe vse.

I note vnto your worship these thinges, to the ende by them yee may consider, how many more hearbes, and plantes of greate vertues lyke to those, this our Indias haue, which we haue not yet attained vnto, for as the Indians are a naughtie kinde of people, and our enemies, so

they will not discouer one secrete, nor one vertue of any one hearbe, although they shoulde see vs dye, and although you should plucke them in peeces: for if wee doe knowe any thinge concerning these, which I haue spoken of, or of others, they are knowen of the Indians, as they bee accompanied with Spaniardes, to whome they doe discouer them, and vtter all that they knowe. I will write no more, because I knowe not if this letter shall come to the handes of your worshippe, which if it do, and that it please you to aduertise mee thereof, I will write vnto you more at large, and of more particularities of this countrie, and of the vertue of other hearbes, and beastes, and other thynges, which I knowe will giue contentment to your worshippe, seeing that you are so curious to know these thinges.

Our Lorde keepe you. From Lyma in the Peru the xvi. day of December, in the yeare of our Lorde. 1568. I kisse the handes of your worship.

Peter de Osma, and of Xara, and Zeio.

The

THe Gentleman of the Peru, which wrote to mee thys Letter, although I knowe him not seemeth ý hee is a man curious, and affectioned to the like thinges, & I haue him in greate estimation. And that the Office of a Souldiour is to handle Weapons, and to shedde blood, and to doo other exercises apperteining to souldiours: Hee is much to be esteemed, that he wil enquire after & search out hearbs, & plants, and study to know their properties & vertue, wherin he may well bee likened to Dioscorides, who went to exercise weapons in the hostes of Antony & Cleopatra, & whethersoeuer he went, did seeke these hearbs, trees, plantes, beastes and Mineralles, and many other things, of the which he wrote these fire books, which are so celebrated ouer al the world, wherby he got the glory & fame, which we see hee hath: and there hath remained more fame of him by writing thē, then if he had gotten many citties by his warlike acts. And therfore I esteeme muche of this Gentleman, for the labour which he taketh, in learning & enquirting after these natural things. And I am bounden much vnto him, for the good opinion which he hath of me: and also for that hee hath sent me. For surely it is to be taken in very good part, and I wil prouoke him by writing vnto him againe, to sende vs more thinges. And for that it is a greate thing to knowe the secretes and meruelles of nature, and of the hearbs which he hath sent me, I will make experience of thē, and search out their vertues & operatiō, & as for the seedes I will sow them at their time. The *Bezaar* stones seeme to be different from those that are brought from the Orientall Indias. In their vtter showe they bee darke Tawnie and glistering, vnderneath two Shirtes or Capes, they haue a whyte colour,

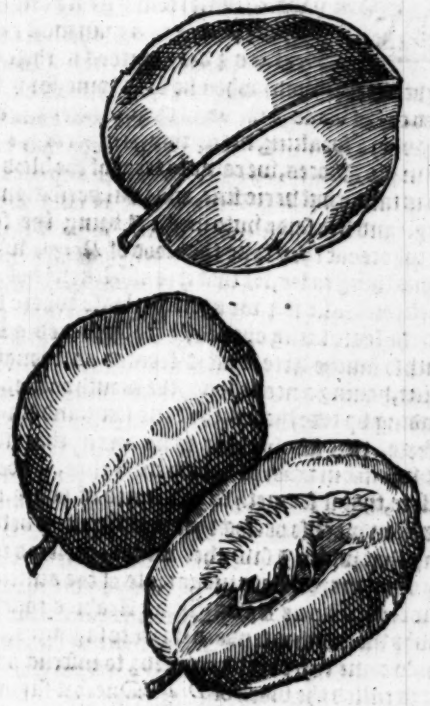
The cōmendation. of him that wrote this Letter.

and beeing tasted and vsed between the teeth they are pure Earth. The stone hath neither sauour nor tast, rather it doth coole then heate, and they be ordinarily as great as beanes, or bigger. For the most part there are both great and little of them, and it seemeth well by them that they haue medicinal vertues: many persons bring them, which are now come in this Fleete, who came to mee as though I were the first discouerer of them. They declare maruellous effects of the, that it seemeth wonderful. I brake one and gaue it made in to pouder, to a boye, of whome it was sayde that venom had bene giuen to him. I cannot tel whether any other benefits done vnto him, or that healed him, but he was well recouered. I will vse it in other infirmities, & what I finde of their operation, and the rest of the medicines, which shalbe newly discouered, I will shew in the third volume, which I will write of this Medicinall Historie, wherein shalbe expressed thinges maruellous, and great secretes of Physicke, that may giue contentatiõ to al men, and much more to the sick, that shalbe healed with them. Of one thing you must be aduertised, that which is here written, part of it we haue learned of them that haue come from those partes, and brought knowledge of them hither: and parte is attributed to their complexion, and qualities, what they may do: and part wee haue experimented: and in all haue this consideration, that al these things which are brought from our Indias, bee for the most part hotte, and se that you vse them in this qualitie, in all causes wherein they shalbe needfull. And it is needful that there be some aduertisement giuen hereof, since the vse of the thinges dooth so import it.

Of

are brought from the west Indias. Fol. 71.

Of the Dragon.



Of those things which had beene brought from the newe Spayne, in the two fleetes which nowe are come, and also from the firme lande. The Bishop of Cartagena Of the blood of Drago & the fruite thereof.

AFter I had written the discourse aforesaid, the two fleets returned, the one, frõ ỳ firm land, & the other from the new Spain: and in ỳ which came from ỳ firme land came ỳ Bishop of Cartagena, a man most religious and learned & very curious in these things, who sought me forthwith when he was come, for ỳ he was affectioned to the booke I made of these matters. I went to visit him, where speaking many things of herbes, & plants, which be in his Dioces, we came to treat of the blood of *Drago*, which is taken out verie fine, and in al perfection in that Countrey, and hee saide vnto mee: I bring the fruite of the tree whereout they take the blood of *Drago*, which is a maruellous thing to see, for that it is of ỳ likenes of a beast. I was desirous to see it, & we opened a leafe where the sede was, and the leafe being opened, there appeared a Dragon made with so muche Arte, that it seemed as though it had beene aliue, hauing a necke long, the mouth opened, the bristels standing vp like thorns, the taile long, and standing vpon his feete, that surely there is no man that shall see him that wil not maruel to behold the figure, made with so muche Arte, that it seemeth to be framed of Ivory, and that no crafts man were so perfect that could make it better. And beholding that which I saw, ther were represented to me very many opinions, & diuers iudgments of the auncient writers, as wel Greeks as Latinests, as Arabies, touching the same, who vtter a thousande desperate sayinges, because they would come to ỳ right knowledg to instruct vs, wherfore it was called the blood of *Drago*. One sort saying that it is reported that a Dragon hauing his throate cut, the blood is gathered, and confectioned with certeyne thinges, and for that cause it is called the blood of *Drago*. One sort say that it is the blood of an Elephant, strangled, with other thinges:

Variety of opinions amõg the auncient writers about the blood of Drago.

Others

Others, that it is a kinde of red Oker: others, that it is the iuyce of *Sideritis*, an hearbe verie little, and his iuyce very greene: others that it is the iuice of the rote of an herb called *Dracontio*, and for that cause they cal it the blood of *Drago*: this doe the auncient writers say with many other vanities moe, which are large to write.

The new writers following the same ignorance that they are wont to doe in thinges which be doubtfull, because the property of him that is doubtful, is to say nothing a new, vnlesse it be that which is cleare and manifest, for in doubtfull and hard things they leaue them as they finde them & haue varied al one frõ another, as the ancient writers did, but the time which is the discouerer of al things hath reuealed vnto vs, and taught vs, that it is the blood of *Drago*. And the cause why it is so called, is for the fruite of the tree, which casteth from it a droppe, after the manner of blood, which is the fruite that wee haue spoken of, a formed Dragon in shape as nature would bring forth, so that it took very plainly the name of that trée. For it is a common thing, that trées beare the name of their fruits, by meanes wherof this marvellous trée receiueth his name. And séeing the fruit which it carried was made so perfect a Dragon, it toke from vs so many doubts & confusions as we see the old writers to haue written of, & the late writers also. And from hence forwarde we shall be certified that it is the blood of *Drago*: séeing that the fruite doth giue name to the trée, & to the Gumme, & to the drop that commeth out, which is brought most excellent from Carragena, and is made by incision, giuing certaine cuts in the same Tree. Which being a tree of much greatnesse, it hath the rinde veriethinne, that with any manner of thing it is opened, and like wise there is another sorte made, but it is not so good, but after the maner as the Turpentine is made, in Castile, for that it is solde in Loaues, and the one is called the blood of *Drago*, of the droppe, and the

It is called the blood of Drago because of the fruite which is a Dragon.

the other the blood of *Drago*, in bread.

The vertue of the blood of Drago.

The one, and the other, haue vertus to retaine any maner of the flure of the bellie, layde vppon the bellie, or giuen in glisters, or taken by the mouth. Made into pouder, it staieth the running of the head, and to the lower parts applied, in any maner of flure of blood, it doth retaine and stanch it. It sodereth and gleweth wounds together, which be fresh and new made. It letteth that the teeth fall not out, & it maketh the flesh to grow on the bare gums. It is a merwellous colour for Painters. And besides this it hath many other vertues. I do meane to sow some of the seed, to see if it wil grow in these partes. It is thought that the blood of *Drago* is temperate with little heate.

It is temperate

Gumme to purge them which haue the Goute.

There was a gumme giuen vnto me which they bring from the firme Lande of the *Peru*, wherewith they purge them, which haue the Goute in those partes, they put of it as much as a Nut into distilled water, and let it stand all the night to steepe, and in the morning they straine and wring it, and take the water, which must bee the quantitie of two Ounces: and the patient must remaine without meate, till the middest of the day, and therewith they purge the humour, which causeth the Goute. I saw a Gentleman who came in this last Fleete, vse it, which hee brought for remedie of this euill, who was full of the Goute, and with vsing this euacuation, hee findeth himselfe well, and the Goute dooeth not come to him, as it was wont to doe, for that it came to hym verie cruelly, and often: and he gaue mee as muche as a small Nutte, and would giue me no more, and I gaue it in the order aforesaide, to one which had the Goute, and he had three stooles wyth it. I know not how it wil prone, it were needfull to haue more quantitie, for to procede forwarde, in more experience thereof: but it will be brought hither by others, as they haue done many other thinges. It hath a good taste in the

taking

taking, for that it hath neither smell nor sauour, it maketh his worke without paines. It is hot in my opinion, in ỳ first degree. I know not what maner of thing the tree is, wherout they take it, for her which brought it, knoweth not so much himselfe.

Of the Armadilio.

THis beastes portraiture I tooke out of an other naturally made, which was in the Counting house of *Gonsalo de Molina*, a Gentleman of this Citie, in the which there is greate quantitie of Bookes of diuers Authours, and the fashion & forme of many kindes of beastes, and birdes, and other curious things, brought from the Oriental Indias, as also from the Occidentall, and from other parts of the worlde. And great varietie of coynes and stones of antiquitie, and differences of armes, which with great curiositie, & with a noble minde he hath caused to be brought thither.

The history of the Armadilio, a beast.

They bring also from the firme land a bone, which is of the tayle of a strange beast, which is all couered ouer with small shelles, euen vnto the feete, like as a Horse is couered with armour: whereby he is called the *Armadillio*, that is to say, a Beast armed. He is of the greatnesse of a young pigge, and in the snoute he is like vnto him: he hath a great and long tayle like to a Lizarde. He abideth or dwelleth in the Earth, as a Mole doeth, and they say that he is maynteyned thereby, for abroade out of the earth, they see him not eate any thing.

He hath his vertue onely in the bone of the tayle.

He hath his vertue onely in the Bone of his tayle, which being made small into pouder, and taking so muche thereof, as the hedde of a great Pinne, made in little Balles, putting it into the eare, hauing griefe therein, it taketh it away marueilously, & also if there be any noise or sounding in the head, with any deafnesse, it worketh a great effect in many persons that haue vsed it, & they haue bin healed therewith. And the Lord Bishop certified me, that he had seene it proued many times, with great admiration, so that it is a thing to be marueiled at, as hauing vertues in a place so hidden. There be of these beasts, in the India of Portugal, they be called armed beasts, for that they are, as I haue said armed with scales and shelles.

It taketh away the disease of deafnes, and the noyse which is in the head.

There are brought from the Countries of *Nombre de Dios*, and *Cartagena*, and from other partes of the firme Lande, certaine stones, which be pure Pimple stones of a brooke or Riuer, which are founde in great quantitie in the Mawes of *Caimanes*, that are called *Lagartos*, which are a kinde of Beastes verie greate, which inhabiteth the Lande, and the Sea, from whence they goe to the land, and take out their younglings, as the *Tortugas* of the Sea doth: they are furious beastes with a great number of teeth, and with so greate a Mouth, that they swallowe downe a whole Indian. They abyde ordinarily in little Brookes of great Riuers, and some of them in the Sea, at the entrie

Stones of the Caymanes.

entrie thereof. They are of a maruellous greatnes. There be some of them which are in length two and thirty fot: they kill them with fish hooks, for with a handgun it is very difficulte, because of the hard skin which they haue: they lie alwayes with their mouthes open. There is founde in their mawes, whē that they kil them, the quantity of a great basket full of smooth stones, and it is not knowne to what end they eate them, whether it be to haue their maw or stomack occupied, or for ballest as a ship hath. The Indians keepe these stones, & the Spaniardes also, for such as haue Quarterne Agues, for putting two stones of them vpon the two tēples of the head, the quartern Agew is taken away, or the heate is notably lightened, and of this they haue experience in those partes: and in the ship where one came, who gaue mee two of them, I learned that he put them to a boy, being a little Page of a ship, who had the Quarterne Agew, and it was taken away therby, & proceding forward he lightned himselfe three or foure fits after that the stones were laid to him. I also haue experimented it, & haue applied it twice to a litle girle that hath a quarterne ague, and it seemeth that she feeleth not so much heate, when she hath them laid vnto her, but they haue not taken away the quartern, although I haue applied them vnto her twice, I know not howe it will prooue hereafter.

In all the Seas of the Indias, or in the most of them, there bee certeyne Fishes very greate, which are called *Tiburones*, or Dogge Fishes: which are very strong and rauening, they fyght with the Zeales in the Sea, and are fierce in their woorkes, and aspectes. These they take with greate fishe hookes, and bring them to the land, or hoyse them into the Shyppe, and cutte them in peeces. In the heades of them, whiche are very greate, there are founde certeyne stones, of a white colour, verye greate three or foure of them, or more: and some of them of more

Tiburones haue stones in their heads.

waight then two pound: hollowe in some partes, and verie white: they are al somwhat heauy. Of these stones they haue in the Indias great experiēce: giuing them made into pouder, vnto those that suffer the griefe of the stone in the Rydneys, and to them that cannot pisse, and to them that cannot cast out the stone of the Reynes, and of the Bladder, beeing of such greatnesse that it may not passe out. This is a thing amongst the Indians very common, and well knowne: and likewise amongest the Spaniardes, which dwell in those partes: and they which come hither auerre it plainly and affirme it to bee so. I haue tasted it, & it seemeth a thing vnsauerie, but I haue not proued it, nor applied hitherto, in time it shal be done, and we wil giue some reason thereof.

For the grief of the stone in the kidneys

They bring also from the newe Kingdome and from the prouince of Cartagena, a certein Turpētine, very cleere, and of sweet smel, much better then that they cal *de Veta*, which they bring from Venice: it hath all the vertues that the good Turpentine hath, & it worketh the selfe same effectes, & better, and with great efficacie and readinesse.

Turpentine of Cartagena.

Better then ours.

Heere hath beene vsed of it in woundes, and it is a thing maruellous to see the good worke which it doth, especially in wounds of ioyntes and Sinewes, & of Legges wherein I haue seene great works done with it. And it doth mundify being mingled with other things, all kinds of old sores, and it is an excellent thing washed, & prepared, for the faces of Ladies which haue nede of it.

Meruellous for woundes.

Moreouer they bring from the selfe same parts *Caranna*, of Cartagena purified so cleere that it is like to Cristal, and surely it is better, and it is applied vnto much better effecte then that which hetherunto vs hath come, and maketh better workes, and is of a more sweet swel, and more excellent in operation.

Caranna of Cartagena.

Of

Of the Flower of Mechoacan.

Any persons of them which came nowe in thys last Fleete from ý firm land, brought very good *Mechoacan*, better then that of ý newe Spayne, gathered in the Coaste of Nicaraga, and in Quito: yea, since the *Mechoacan* was discouered, in the newe Spayne, they haue founde the selfe same heard and Roote in those partes whiche I doo speake of. And they vse it to purge, and it doth meruellous works, and they vse it in those countries, and in al the firme land, as they did vse that which was brought from the newe Spayne, with marvellous successe.

Mechoacan of the firme Lande.

From the Cape of Saint Elen, whiche is in the same coast, they bring an other kind of *Mechoacan*, but it is verye strong, and beeing taken it causeth greate accidentes of vomites and faintnesse, with many stooles, and for this cause they cal it *Escamonea*, & no man vseth it, because it bringeth

Furious Mechoacan.

the accidents aforesaid. It carrieth a leafe lyke the *Mechoacan* it selfe, although somewhat lesse, and mingleth it selfe running vp by whatsoeuer it cõmeth vnto. And it carrieth a lesser rote with some sharpnes of tast, wherby it is manifestly seene how much disputation doth serue to the purpose, for the place where it groweth. Wherby it is prooued that this roote may woorke more or lesse.

And I beleeue that the first *Mechoacan* that came into these partes, was gathered in a good place, and that whiche they now bring, they gather it in other places more moyst, which take away from it the vertue & worke. They sow it now in the Coast of the firme lande in their Gardeines and Orchardes: they make conserua of the roote, in many manner of wayes, for the taste is sweete, and it may be eaten for daintinesse. And as the roote is without taste, so it taketh sugar very wel, in what maner of sorte soeuer it be confited or wrought.

Conserua of Mechoacan.

They do bring hither the fruite and the flower, as whole as it is in the plant, and the leaues & bowes. The flower is like to the flower of Orenge trees, of fiue leaues, somewhat greater, they be in colour tawny, they cast forth in ẏ midst a blisser, of the greatnesse of a Nut, with a litle baine, small and somewhat white in colour, which is deuided into twoo partes, by another lyttle beyne, very thinne, and in euery part it hath two graines, like to peason, very little, and when they be drie, they be blacke. There is not in the tast of them any sauour, and being sowen in a soft moyst grounde they grow very wel. And it is an hearb worthy to be seene, for that it runneth vp, ioyning to any maner of thing that it leaneth vnto. It beareth the leafe al the yere long, the rest of the woorking and the maner of the taking of the roote, we haue spoken of in the first parte, where you may see it, whosoeuer wil vse it. There is made of it Conserua, as of Marmalade, couered with Syrope, and made after the manner of a Jelly of the iuyce therof and Suger. And in all sortes,

The description of Mechoacan.

it

it purgeth gentlie without molestation.

Of the fruite of Balsamo.

IN the firste parte speaking of *Balsamo*, we said that it should be made two manner of wayes, the one by incision, and of this there commeth little into these partes: And the other by decoction, and this is that which commeth in such plenty into Spaine.

Of Balsamo made by incision.

That which is made by incision commeth not into this countrie, for it is a thing verie harde or difficult to make, and to gather. Howe in these shippes which come from the firme lande, there commeth a good quantitie of *Balsamo*, made by incision, and is made of trees such as are in the newe Spaine, whereof the *Balsamo* commeth, which is made by seething. This is a tree verie greate that carrieth many Bowes, from his firste growing, comming forth of the same tree: and it hath twoo Rindes, one of them grosse as of a Corke tree, and the other thinne, cleauing to the innermost part of the tree, Betweene these twoo Rindes the *Balsamo* is taken out, by

The description of the tree of the Balsamo.

by incision, which commeth forth like to a white teare or drop, most cleare, with a maruellous sweet smel, declaring wel the maruellous effectes and Medicinal vertues that it hath of the which wee haue treated in the first parte. And that *Balsamo* which is made by seething, as wee doe there showe, we see the maruellous effectes that it worketh, with so great and maruelous vertues, that it bringeth admiration to the whole world, with many other maruels which hetherunto we haue seene, that be there spokē of. And greater wil these wookes bee, that shall bee done with the *Balsamo* which they now bring, made by incision: seeing that one drop of this is more worth then two Gallons of the other, as it is manifestly seene by vsing of it.

The Balsamo of the Indias which is made by incision, is better then that which was in Egipt.

And surely that which was in Egipt, and failed so many numbers of yeares passe, I beleeue that it had not more vertues then this. And I am sure that this is of greater vertue and effectes then euer that was of. I haue the fruite of this tree, which is little, according to the greatnesse of the tree, and it is a grayne as great as a white Pease the taste of it is a little bitter, it is shut into the ende of a little Cod of the length of a finger, beeing narrowe, whyte, and thinne, of the thicknesse of vi. d. It carieth no more but one graine in the ende, which is the fruite that the Indians doe vse, to perfume them withall: In griefes of the head, and in Reumes, surely the *Balsamo* is a maruellous thing: and it sheweth well in it selfe what it is, according to the workes thereof.

In griefes of the head.

Turpentine or Oyle of Deabeto.

They bring moreouer from the firme land a Turpentine or Licour, which is called *Deabeto*, and it is gathered from certaine trees of mixture, they bee not pine trees, nor Cipres, for they be higher then our Pine trees; they are as straight as Cipresses trees. In the highest parte of the tree, it bringeth forth certaine bladders of two sortes, the which are great and smal, and being broken, there commeth forth of them a maruellous Licour, which falleth drop after

drop,

droppe, and the Indians gather them with great deliberation, and they receiue the same droppes which bee in the bladder into a shell, and alwates haue shelles lying vnder the bladders, whereout they distill, and it is a thing done with such leasure, that many Indians doe gather very litle all the whole day.

The Licour serueth for all things that the *Balsamo* doth, it healeth verie wel woundes, it taketh away cold griefes, and windie. Some do take it for the griefs of the stomacke, caused of colde humors, or of windines, with a little white wyne. And it is to be vnderstoode, that the *Balsamo* which is made by seething, or that which is made by insition, and this or anyother manner of Licour of these of the Indias, which is to be taken by the mouth, ought to bee taken but in litle quantitie, which must not be more then foure or fiue droppes, and it must not be taken in the Palme of the hand as it is sayde, but putting a little wine or Rose water into a spoone, and pouring vpon that the droppes of *Balsamo*, and putting the spoone well into your mouth, and letting the licour fal in, so that it touch not the tongue. For takē with it, or touching it the sauour and tast is not remoued away in a long time: it procureth an euil taste, in such sort, that for this onely cause many doe abhorre it, and wil not take it, and from others it hath taken away the lust of their meate, by receiuing it and touching it with the tongue.

The vertue thereof.

Note.

(.)

Of long Peper.

Long Peper.

ALso they bring from *Cartagena*, and from the coaste of the firme Lande, from *Nata* neere to *Veraga*, a certaine kinde of Peper which they call long Peper, which hath a sharper taste, then the Peper which is brought from the Orientall Indias, and biteth more then it, and is of more sweet taste, and of a better smell, then that of Asia, or the Peper of the East India: it is a gentle Spyce, to dresse meates withall, and for this all the people in that country doe vse it.

Historie.

A Gentleman gaue me a platter ful of it, for hee brought a great quantity of it for the seruice of his Kitchin, because they

they vse it in place of black Pepper, and they take it to be of a better tast, and more healthfull. I haue tasted it, and it byteth more then the blacke Pepper doth, and it hath a more sweete taste then it hath. I haue caused it to be put into dresse meates, in place of the Oriental Pepper, & it giueth a more gentle taste vnto the meates that are dresse therewith.

It is a fruite that casteth out a high plante, of the greatnesse of a grosse Packethreed, and the lower parte neere to the roote, is as great as a litle sticke, that is very small: and vpon it are ioyned the little graines, very néere together, as though they were wrested one within the other, which causeth the greatnesse whereof wee spake: and beeyng taken away from the litle stick, the stick remaineth bare and whole: and it is greene being fresh, but the Sunne ripeneth it, and dooth turne it blacke, and so they bring it into these partes. It groweth in the Coast of the firme lande in *Nata* and in *Cartagena*, and in the newe kingdome: in all these partes they vse it, as I haue saide. It hath the Medicinall vertues, which the Oriental Pepper hath that we vse. The complexion thereof is hot in the third degree. *The descripof it.*

And going to visite a Childe, the Sonne of this Gentleman, which gaue me this pepper, being diseased of the fire in the face, I commaunded him to bee let blood, and that to his face they should apply some litle cloth with Rose water, and the hearbe *Mora*: hee saide to me that hee liked the letting of blood well, because the boye was of Sanguine complexion, but as for that which should be laide to his face, hee had wherewith to heale it in short time: and he commanded to bee brought forth, a thing like vnto a cake, as greate as a meane platter, the outside was blacke, and within yeallowe, and being brought well néere two thousand leagues, it was moyste, and hee dissolued a lyttle of it with Rose Water, and layde it to the boyes face. I was desirous to know what it was, & he said, that when the work was séene what it would do, he would tel me wherof it was compoun- *Historie.*

ded. The next day I returned to the sicke, and his face was so amended, that I maruelled at it, and immediatly he was washed with Rose water, a little warme, and hee remained as though he had not had any euill therein at all.

Of what it was made.

The cake was made of certeyne Wormes, which the Indians take out of the ground, and they make them fatte, giuing them to eate leaues of a certeyne kinde of corne, that they haue there called *Maiz*, and after they are fatte, they put them into a frying panne of earth, and seeth them therein, and as they take of the skumme, they straine it, and seeth it still vntyl it be thicker then an oyntment, after the fashion and manner as he had it there.

Rootes against venom & venomous things.

They bring also from the *Charcas* certeyne Rootes, that bee like to the Rootes of Flower *de Luce*, sauing that they are smaller and they smell muche lyke the leaues of a Figge tree: and they cal these Roots in the Indias a remedy against the venomous hearbe, for beeing made into powder, and taken with white wyne, it is a thyng of great strength, and of the greatest vertue, that is there agaynst venome, of what manner or qualitie soeuer it be, so that it be not corsiue as *Sublimatum*, or the like: and as for those kinde of poyson, with onely drinking of muche Milke they bee remedied.

Milk good against poison.

This Roote beeing taken, causeth the venome to bee cast out which is eaten or drunken, or any manner of venemous humour, comming of any euill degree, or cause whatsoeuer, which is as wel done by vomit, as by sweat. If there bee any small Wormes, or long Wormes in the bodye, it killeth, and expelleth them: and if you haue any suspition, that there haue been giuen you any venomous morsel, whether it bee venome or witchcraft, it expelleth it: in whiche there is so muche trust in those partes, that they take it for a maruellous remedie, for the thinges aforesayde. The roote being tasted, it hath a sweete relishe, with

some

some sharpnes. It seemeth to be hot in the second degree.

From the coast of *Nicaraga*, and of *Nata*, they which come in these last ships, from the firme land, bring a certain kind of purge with them, that surely by the tast is easy to be taken, and it worketh wel, and without any paine, & principally it purgeth Cholor. It is the fruite of a tree very great, after the maner of Thornish Chestnuts which haue within them Chestnuts, sauing that they pricke not, but be plaine: within those prickles, ther be some like to Chestnuts, made cleane without shale, wel neere square, which deuide themselues asunder, by means of a little skin, euery one into two partes, and so they are couered with it, and when they be taken, & occupied, that little skin is plucked away, & they are made cleane frō it, for that beyng taken with it, it procureth most dangerous accidentes, and vomites, & much faintnesse and infinit stooles: and without it the Chestnut is a purgation very gentle, and they purge easily and without paines: if they be tosted, then they will purge lesse: if they be greene they eate them: or being beaten in a Morter, they take them with Wine, or with the broth of a Henne, if they bee drie, they make powder of them, any manner of fashion. They doo their worke wel, and with much assurance, keeping the order that ought to be kept by them which bee purged, & the humors being prepared, as is conuenient. They are hot in the first degree.

Of the Sarcaparillia of Guaiaquill.

IN the first part we declared, how that they brought *Sarcaparillia* from *Peru*: which wee vse in some persons, & it worketh great effects. And because there was but little of it, & son done, we returned to ý of the *Honduras* which is ý we haue spent hitherto. And now

Of the Sarcaparillia of Guaiaquill.

now they bring it not onely from the *Peru*, but also from the Prouince of *Quito*, and from all that coast: and the best and that which worketh great effectes, is that which they bring from *Guaiaquill*, from whence that came, which I haue declared, that they brought, and that nowe they bryng, although it be but litle, for that they bring it so far, as from the *Peru*.

Where it groweth.

This *Sarcaparillia*, groweth at the side, of a Riuer, which commeth from the Mountaines of the *Peru*, which is nere to a place called *Chimbo*, and the Indians of that place call it *Mayca*. It is a Riuer in the which runneth much water, & somtimes it swelleth with great increase of waters, and filleth all the Valleies neere vnto it with water, they call it *Guaiaquil*. For that in the playne Countries, it passeth by a place called Saint Iames of *Guaiaquill*, and runneth from the East vnto the West, and falleth into the Sea, by a place ioyning to the olde porte, by the place which they call *Guainacana*. On the banckes of this Riuer, there groweth great quantitie of *Sarcaparillia*, and also in the Valleies of that Prouince: and that which groweth on the Bancks, is watered with the Riuer, and that like wise in the Valleies, which are neer to it, with the comming down of the freshes, & the waters when they spring of the increase of much rain.

A strange custome of Indians.

They call the Indians of those partes *Guaincauilcas*, where they haue a custome to plucke out their teethe by way of sacrafice, and offer them to their Idols: for they say that they should offer the best thing that a man hath, and that in man they finde not a better thing, nor more necessary then the teeth.

The riuer of Guaiaquill a maruellous water.

This Riuer which is called *Guaiaquill* hath greate vertues, lying neere too all suche as inhabite those partes, as well Indians as Spaniards, and with the water of it they heale great diseases, and for this cause the people come more then six hundred leagues thither to heale themselues

selues with it. Some there be which are healed by washing themselues in it, and drinking of the water: others there be which are healed by taking of the *Sarcaparillia*, which groweth there, & it is vnderstode that the vertue which it hath is taken of the water of the riuer: it is much vsed by the Indians, and by many Spaniardes, which washe themselues many times therin, taking in the morning as much therof, as they can many times drink, they both pisse much & sweat much, and with this they be healed: and it is very much like to the bathes of *Luca* and of *Pucol*, & many other which are in Italie. And as they vse the water of the fountaine of *Licia*, that healeth so many diuers diseases, in like maner they vse the water of the Riuer of *Guaiaquill*, and with bathing themselues in it, and drinking muche of the water they bee healed.

The vse of the Sarcaparillia.

The other manner of curing, which you haue in that riuer, is the vse of the *Sarcaparillia*, which groweth there, and is like too Briers of Spayne, greate and thicke: the rootes of them are the *Sarcaparillia*, which is somewhat grosser then that of the Hunduras, and is of colour a Lion tawny, and somewhat sad, there be some of the roots so large and deep, that it is needfull to digge the length of a man to get them out: this *Sarcaparillia*, they vse in that Riuer twoo manner of wayes, the one is as the Indians doe vse it, and as they vsed it of olde time. When it was discouered and firste vsed as the Indians did first vse it, they taught it to our Spaniardes, which is to take the Rinde of the *Sarcaparillia*, without the heart, and if it be greene, it is needfull to lay it in water, but if it be drie, it is needefull to lay it in water a long time as it requireth to bee made softe. And then there must bee taken a good quantitie of it, and afterwarde this Rynde of the *Sarcaparillia* beeyng greene, or watered, must be cut in small peeces, and beaten in a Morter, putting to it water in suche sorte, that the iuice may be taken out of it, of the which they take in the morning

How to vse the Sarcaparillia.

How they do make it, and vse it in Guaiaquill.

ning as much as they can drink at once, or at diuers times, and after they cast themselues into a sweat, and they sweat so much, that it runneth by the bedde in great quantitie. After that, they take cleane cloathes, and eate of a Henne, but they drinke of no other thing but of that iuyce which they tooke out of the rinds of the *Sarcaparillia*, as well at Dinner as at Supper, and they must eate verie little at supper, and likewise at dinner. And they must procure to keep themselues from the Ayre and from the colde all that they can, although in that Village of *Guaiaquill*, wherein bee about fiftie houses, or few more, the most of them are Cotages, & of little safegarde, and the Walles be made of Canes, and there be no Chambers on high, but onely below: they dwel all in places of little defence. Beeing in this order and small comforte for lacke of Conserua and drie fruite, which were necessarie, yet in eight or nine dayes they are made whole of all the diseases, that are healed with the *Sarcaparillia*, and of many others which shoulde bee verie large to speake of. It is sufficient that there goe no man from thence which returneth not whole, although hee had neuer so greeuous [illegible], so that they be not sharpe Agewes: For in that place the cure hath no place, or in any other sharpe disease. All other diseases it healeth with maruellous successe, as it is seene by the great number of people which come thither, and goe away whole of the diseases, which they bring thither. But it is needfull that he which doth enter into this cure, be stronge and not weake, for if he be weake, he cannot suffer so great sweat, without great perill of his person.

Anotherway to take it.

For these euilles they haue an other manner of Water, that is, takyng foure Ounces of *Sarcaparillia*, rather more then lesse, for that there they vse neither wayghte nor measure, but dos put all at discretion, and they take away the rynde from the *Sarcaparillia*, and breake it, without putting it in Water, if it be greene, and if it

if it be drie, then they breake it & put it in water, vntill it be made soft: this rinde being without the heart, they seeth in 4 Pottels of water, little more or lesse, and they seeth it vntil halfe the water be deminished, rather more or lesse: and of that Water they drinke as muche as they can in many times, or at one time, and forthwith they betake themselues to sweat, & althoughtbe sweat not so much, as they sweate with the first water, yet they will heale, they moue their clothes, they eat of a Pullet they keep themselues from the colde and ayre, and at Dinner and Supper, they vse the self same water, for that in one day they consume one sething: this people take it in this manner fifténe or twenty daiss, & in this sort also they are healed of al their euils & diseases, to the great admiration of the people. And for the vse of this *Sarcaparilla*, they do not except any disease, vnles it be feuers or sharp diseases: these people purge not at the beginning, as we do héere, nor in the middest, nor in the end of the cure, for there is no other Phisition nor Medicine, but certayne women which be thers, that giue the water: they are women Phisitions, and therefore they take away, and put to as it seemeth good vnto them.

That which I doe note in this busi.esse, is: that they seeth the *Sarcaparilla* without the heart: & that they vse not but of the rinde, which seemeth to be very well done, & verie conformable to good Phisicke, for the partes of the rotes which bee harde, should be taken away, as things superfluous and without vertue & profit, which rather do let and disturb, that it cannot work that effect which is desired in it, & the vertue is in the rinde: and this is that which we doe commonly vse when we wil profite our selues by it. and so from hence forward, when I shall ordaine this water for any that haue need of it, I will vse the r nde onely.

The manner how to make the water of the rinde of Sarcaparillia

And this I ordaine it at this present. Which is to take foure ounces of *Sarcaparillia*, and to take away the heart,

 and

and the rinde being washed, to cast it to steep in foure Pottels of water, for the space of one natural day & after to seeth it till halfe be consumed: and if you feare heate in the sicke body, to put to it an ounce of Barley, with the huskes taken away, that it may seeth with it, and if there be much heat in place of cõmon water let it be made with the water of *Succry*, & the Barley and it will be a thing most temperate, & in this sort it will worke maruellous effects, as we haue experimented in many.

Note. That which is this cause I haue considered, and wherewith I haue profited my selfe, is that they drinke as muche as they cã at one time, or at many times, which surely worketh great effect in prouocation of sweate. For they sweate much by drinking of much water, and they heale better, and more quickly, & that which otherwise should be done in many daies, is done in fewe, & with more certainty to remaine whole. Surely these be two thinges which do import much, the one to vse the rind without the heart, & the other to drink much water in the morning, at once or at many times, that thereby it might prouoke much sweat.

Note. In the rest, let euerie one vse the diet that he can suffer, keeping the vertue, for that is it which healeth the diseases. Wee see howe that in the Bathes of Italie, and Almaine, the sicke people do take of that Minerall water, twenty or thirtie little Cupfuls before they eate, and he mingleth all together with the humour which is the cause of the disease, by the which he doeth heale eyther by swette, or by Vrine and with this they be healed of so many infirmities, as we see written by graue Authours. And so I beleeue, that this newe vse will doe to them, that take it and vse it to their great benefit, and profit, & that they shal be better healed, and more easily, and in lesse time, by vsing it in the order aforesaide.

From the newe kingdome they bring also a Kynde, that they

they sayis of a tree very greate, which carrieth leaues after the forme of a Yarte, and beareth no fruite. This tree hath a grosse Rynde, very drie and harde, wherein and in the color it is very much like to the *Guaiacan*. In the vtter partes it hath a little thin skin whitish beyng broken throughout, the rynde is thicker then a finger, dry and weighty, which being taken, hath a notable bitternesse, like to *Gentiana*, with some sweet tast, for at the end of the chewing of it, there commeth from it a good smell. The Indians doo greatly esteeme of thys rynde, and they vse it in all kindes of flure of blood, or otherwise: the Spaniardes beeing much troubled with this infirmitie, by the aduise of the Indians haue vsed of this rinde, and many of them haue bẽn healed.

They take of it as much as the quantitie of a litle beane, made into powder, and they take it in red wine, or in water made for the purpose, as the heate and disease is. It must be taken in the morning fasting, three or foure times, vsing in the rest, ỹ gouernament that is cõuenient for them, that haue the flure. And it is so good, that they which come from those partes doo highly commend it: and they bring it as a thing wonderfull for the remedy of this disease. I esteeme of it as of no small thing, considering that the disease is harde to be healed. I had a peece of the rinde giuen about three or foure dayes past, of which I wil make experience, wõ more things and will giue knowledge of all in the third parte, God willing, where I will write of the selfe same matter. I haue made experience of it twice already, with maruellous successe, for that it hath taken away the flure, which hath continued of long time. *The vse of it*

Of Amber Grise.

Eing in company with John *Goti-eries Telo*, a Gentleman very excellent, and Treasurer of the Contratation house, a passeger which came from ỳ Florida. gaue him a peece of *Ambar Grise* very excellent saying ỳ he brought it from ỳ Florida. & took it, and brake it, & it was perfect grise of a verye good colour, and in the vttermost part it was blacke, and I asked him that brought it, where he had it: he sayd, that he gathered it in the coast of Florida, and that they haue it cõmonly of the Indians, that gather it in that Coast, and they take much pleasure in it with great delight, and contentment annoynting their faces with it, and other partes, for the good smell which it hath. And surelye it maketh mee maruell to see, that in our Occidentall Indias, there is so excellent *Ambar*, and that the time hath discouered it vnto vs, and that there hath come from those partes not onely so greate riches, of Siluer and Golde, Pearles, and other precious stones, but that also nowe they bring vs suche excellent *Ambar Grise*, a thing so estãmed in the world, & so muche vsed for the health of the body, and so necessary to cure and to heale withall, so many and diuers infirmities, as we will speake of being a thing which for the delicacy of mankind is an ornament, & cõtentment which very much seruеth for vse. I do understãd also that other passengers brought of the like *Amber*, & some in muche quantitie, of which I was very glad. and the first peece that I sawe was very suspicious vnto me, & after that I had seene more, then I beleeued that there was of it, in those parts which is found cast vp vnto the coast.

Ambar is not the seede of the Whale but a Gum.

Some there bee which thinke that it is the seede of a Whale, as it hath beene an ancient opinion, which is false,

as

as Simeon Archiatros a Greeke author doth shew, saying that the *Ambar* in diuers places dooth spring. they bee hys fountaines from whence it dooth spring. as those of Pitch Licour: the worst is that whiche these fishes doo taste, and swallowe downe, &c. The same it seemeth Serapio doth vnderstande, and besides this Simeon a Greeke, and Actio, I finde no other Greekes that make mention thereof, but it is treated of by the Arabies with as great ignorance and confusion as may bee seene. Whosoeuer by them will verifye what *Ambar* is, it is to bee determined vppon, that it is a kinde of Pitch that commeth foorth of springs & fountaines, that are made in the depth of the Sea, and comming foorth tothe ayre, the Licour being grosse doth congeale, and ware hard, and is made the *Ambar* which we see, as many things else which are in the lower parte of the Sea, are soft & tender, but being brought out into the aire are made harde. As we see in the Coral, which in the lower partes of the Sea is soft and tender, and by bringing it into the aire is turned into a stone: and the *Ambar* whereof the Beads are made, in the lowe partes of the Sea is white, and being come foorth into the aire, turneth hard and stony, and is pitch, which cõmeth foorth of a fountaine, which is in the Germaine Sea, wherby the barbarous opinions are confounded that say the *Ambar* is the seede of the Whale. And the cause whereof this ignorance came, was this, for that *Ambar* was founde in the Whales, and other fishes, and therfore men said that it grewe of it one nature in their mawes, and as this Pitch riseth vp to the highest partes of the Sea by reason of the lightnes thereof, the Whales do deuoure it, thinking that it is a thing to bee eaten, and so men finde it in their Mawes. For if it were seed, it would be found in other parts of their bodies, where it is natural to al beasts. In my time was taken a Whale, in the coast of the Canaria that had more thẽ ons hundred pound weight of *Ambar* within him, and after

Simeon a Greeke author.

Coral.

Ambar congeled.

Amber found in the Whales maw

that they killed many and found none.

Whales of The Coast of the Ambar.

They that come from the Florida say, that there bee Whales by those coastes, and that they haue killed some of them, and founde neyther *Ambar* nor other thing in their Mawes, more then fishes: & also in the yong Whales which are very greate, although they haue killed them, that they found nothing in them, for that the Indians doo fish for thē, and take them with the greatest cunning that may be imagined, which is after this maner. One Indian taketh a long cord, and strong, made with certeine ginnes, and shippeth himselfe in a little Boate, and maketh toward the Whale where he seeth him comming with his yong Whales, and goeth to one of them and leapeth vppon him, and casteth his snare vpon his snowt. The strong young Whale when he feeleth this, he goeth downe to the depth of the Sea, and the Indian hampered fast with him, for they are greate swimmers, and can abide long in the water: and the yong Whale as hee hath neede to breath returneth vp to the height of the Sea. And in the tyme that he cōmeth vpwarde, the Indian carrying with him a sharpe wedge, and putting it through his nose where he breatheth, he striketh the wedge into him with his fist, in such sort, that the yong Whale cannot cast it from him, and when hee commeth vp on high the Indian giueth him corde, and taketh his boate, and goeth after the yong Whale, and as he cannot breath, he choketh him easily, and he commeth to the lande. It is surely a delicate and maruellous hunting, wherein they haue so much cunning, that a great Lizard or Crocodill of xxiiii. foote, the most horrible and cruell Beast that is in the Sea, one Indian dooth kill. Some say, that the *Ambar* is made of certeine fruite growing by the Sea side, where Whales bee, and in the Moneth of April and May, when it is in season, & of sweete smell, the Whales doo eate it, and of that the *Ambar* is made, as if the fruite so eaten, would be conuerted into an other

ther thing then into blood and flesh There be many other opinions, concerning this matter what *Ambar* shoulde bee made of, which are confuted all: and it is to be vnderstoode, that it is a kinde of Pitche which springeth from Fountaines that there are in the deapth of the Sea, in particular partes of it, as wee see there be of *Petrolio*, of *Napta*, of *Sulphur* and of many other things as in our Occidental Indias, of diuers other licours: the best *Ambar* is that which is most like to a red colour, the white is not so good, and the worst of all is the blacke.

Whish is best Amber.

Ambar hath great vertues, and serueth in the world for many thinges, and so it is a substance of great price: for that which is good is worth at this day twice more the the most fine gold. For the contentment of man, and for the delicatenesse of the worlde it serueth for many thinges: with it they make beades, and fine perfumes and odorous smelles, and water of Angels of most swet smell, in diuers formes and fashions: with it they dresse gloues of diuers sortes & make Oiles and licours of most swet and delectable smelles: it serueth for meates & drinkes, in diuers and sundry formes, which to report, would be a large processe.

The vertues of the Ambar.

The medicinal vertues thereof.

In medicinall things the vertue thereof is greate, and it profiteth verie much in our medicines, for it entreth into the most principall matters of Phisicke, which are compounded in the Pothecaries Shoppes, as wel Electuaries, as confectiõs, pouders, & pilles, Preparatiues, Ointments, plaisters & many other thinges, that receiue great vertues therby: & of the name of it, there is made a confection called *Dia Ambar*. The vertues which it hath in particular are great and of great effects, for that with it are healed diuers and sundrie diseases. And this the Arabiens did teach vs: for of the Greekes onely Simeon, and Actio wrote a fewe woordes of it, and also Actuario made the line mention of it: These three authours beeing Greekes, liued after the

time

tyme that the Arabiens did write, and they made some record of the Medicines, and thinges which they wrote of, wherof the ancient writers made no mention: one of them is *Ambar*, which the olde Phisitions knewe not before the Arabiens, for they made no mention of it.

The complexion therof.

The vertue therof is to heale, dissolue & cõfort any maner of way, wherin it is applied: For that the complexion therof is hot and drie, with some fatnes, and it hath vertue to mollifie, and make soft, with other vertues that it hath besides.

It cõforteth the braine & Sinewes.

And being applyed to the Braines, in the manner of an oyntment, and melting it with the Pessel of a morter being hot, and mingled with the oyle of the flowers or Drenges, in this sort it taketh away the griefe of the head, it comforteth the Sinewes, it dissoluetb any maner of colde which is in them, with a great prerogatiue and help, aswel in it own forme, as in making a plaister of *Aliptra Muscata*, which is made of certaine compounds, that it bee applied continually to that parte.

What the smel of the Amber doth

Smelling to it in the peece, or making a Pomander of it, mingled with Muske, and Lign'aloe, it comforteth the braines, and openeth the vnderstandinge, in the one sorte, or the other, being applyed vnto it, it maketh a good memorie, and helpeth the vnderstanding that it may bee better and more perfite. and it is conuenient that wee vse it more then women, for the hurte which the good smell doeth vnto them, which bee grieued with the Mother, for they ought not to vse it, if there be not a descending of the Mother to the lower partes: for in such case it were conuenient to smell muche to it, for it causeth the Mother to ryse vp to his place, with the good smell, taking some euill sauour by the inferior partes. And likewise by smelling vnto it, it comforteth the heart, and maketh the Spirites valiant and strong: and for this purpose it profiteth, being carried about one, and smelling to it, in the time of the

Pestilence

pestilence, and in corrupt ayres, to resist the corruption and malice of them, with the vertue and sweet smell thereof.

It is a maruellous thing to vnderstande howe muche the *Ambar* doeth profite and succour them, which bee olde, in what maner or sort soeuer they vse it: & although with it excellent smel it comforteth the spirits, and the braines of the head, yet it maketh thinne also Fleugmatike humours, which do continually abounde. And some say, that the vse of it holdeth back age, and conserueth that it goe not forward, and it is good that such doe vse it in their meates, and in sweet smelles for their apparell and Chambers, and applied to the braine and heart, and that they holde it to smell in their handes continually: and that it bee put into the wine, wherewith they shall wash their handes and face: for it is a maruellous thing how much it comforteth, and giueth strength, wherein I haue seene maruellous effectes, & they which are old and crooked, and do vse it, shal perceiue what great good it wil doe them. *The Ambar is a great remedy for the that be olde.*

In paines of women, it is a maruellous remedie, mingled with the Lode stone, and *Galuano*, made in little plaisters layd vpon the nauil, to keepe the Mother in his place, and for the rest of the paines of it. Chiefly by smelling to it continually, it profiteth women that the mother may come downe. *In paines of women.*

And if it rise vppe putting into it a Tente of Cotten woll, dissolued with oyle of *Liquid Ambar*, it maketh it come downe. And being put into the mouth of the mother in women which doe not bring forth children, for the coldnesse that is in them it is most excellent. I vse to take this confection: which is compounded with Ambar two partes, and the scraping of Iuory, one part grounde small, halfe a parte of Lign'aloe made into pouder, and a little Muske: of the which make pilles, & they must take three that may weigh three pence, from three to three dayes: applying moreouer the little plaister, which is spoken of, to the nauill, and

the tent into the mouth of the mother: surely it dooth profite much, the vniuersal euacuations, beeing made, and it must be vsed many daies.

For the euils of the stomacke.

The *Ambar* profiteth much in the diseases of the stomacke, and for the coldnes of it, if there bee a plaister made thereof, and of *Alipta Muscata*, and of Storacke, after the maner of a brestplate, and laid to the stomacke: and likewise of the self same thing Pilles being made and mingled with wine, of sweete smell, and taken in the morning fasting. For it dissolueth windes, it taketh away any maner of colde which is in the stomacke, it helpeth digestion, it gyueth appetite, and lust to meate, and this is conuenient for him that is colde of complexion, or for that which causeth the hurte of the stomacke, that commeth of colde: and therefore it should bee conuenient for them that bee old, and cold of stomacke.

For the euill of the heart.

It comforteth the heart, and healeth the diseases thereof, principally if they come of windinesse, or of colde humours, being taken by it selfe, or mingled with Lignaloe & Muske, in maner of pouders, or pilles. For that the Muske, as *Auerois* sayeth, comforteth more then all other sweete smelles that are in the world, for that the sweete sauour, and comforting smell therof preuaileth more, then all other smelles. In what manner of way soeuer the *Ambar* is applyed, by it self, or with other things, in infirmities of the harte, it profiteth much, applyed therunto outwardly, and in any maner of sorte taken, it dooth comfort and strengthen, and dissolue any humor that is in the body.

Of thē that be Malancholika.

I doo cause *Ambar* to be ground, which beeing wel mingled with yealloWe Wax moulted, and made into a thynne cake, and layde to the hearte, dooth profite much in the euilles of the hearte, chiefly if they come first of windinesse, Melancholie, or of any other cause whatsoeuer, so that it be not hotte.

The *Ambar* is very profitable for them that be melancholike

cholike, for it maketh them verie merie, taking awaye the causes of the euill, and dissoluing the windinesse thereof which there are verie many grieued with all: & vnto such it is good to bee ministred, and to vse it after the manner of Medicine, mingled as we haue saide, in the morninges: and also to vse it laide vpon the heart, and vpon the braines, and in meates, for surely I haue seene great effects wrought in them that haue frequented it.

Where there is corruption of ayre, the *Ambar* doeth rectifie it by it selfe, or mingled with things of sweet smell, the place beeing perfumed with it, where men shoulde remaine principally in the time of winter, and vnto suche as doe suffer colde Rewmes, in cold times: chiefly perfuming their kercheises, wherein they sleepe, with it, or with some mixture thereof, perfuming the chamber likewise, for it is a maruellous thing to see the good worke it doeth make. *It rectifieth the ayre.*

And likewise it doeth good to them, which haue the palsey, or weaknesse of Sinewes, perfuming themselues with it, or with the mixture thereof. *For thē that haue the Palsey.*

Those that haue the falling sicknes, by giuing to them at their noses, when they be in their traunce or *Paroxismos*, the smoke thereof, it maketh to awake: and wearing it about them, & smelling to it continually, the traunce doth not come so quickly, nor so strong. And vnto those which suffer the disease of the Palsey, by annointing their heade with it, and all the vpper part of the skull, it bringeth manifest profite: for that the Ambar is a thinge that comforteth the Sinewes and braine, more then any thynge that wee knowe. *For them that haue the falling sicknes.*

One propertie the Ambar hath, that bringeth admiratiō, and Simeon Sectoa Greeke authour doeth report, that if any smell to it before he drinke wine, it maketh hym stand as if he were drunken: and if it bee put into the wine, it maketh him drunke indeede, in suche sorte that a little *The Ambar doth make drunke.*

The second part of the thinges that wyne mingled with *Ambar*, causeth drunkennesse, which I haue seene by experience, in the house of a great Lorde of this Realme, where for delicatenesse, and daintinesse, they had a Salte seller of *Ambar*, as also Salte to casse into meates: and to a Jester there was *Ambar* casse into hys wyne, and he was made very drunke with it. Many other things there were to treate of *Ambar*, but because I would not passe the limites of my purpose, I leaue to wryte of them, and the rather, for that in the thyrde, parte wee will declare that which we meane farther to say of them.

The ende of the seconde part.

THE THIRD PARTE OF THE MEdicinall Historie, which treateth of the thinges that are brought from our Occidentall Indias, seruing for the vse of Medicine.

Wherein there is mention made of many thinges Medicinall, that haue great secretes and vertues.

¶ *Nowe newely set foorth by the* sayde Doctor Monardus, after that he had made the first and second *parte*s.

are brought from the West Indias.

Of the Cinamon of our Indias.

N the yeere of our Lorde 1540. Frauncis Pissarro prouided to make towarde his brother Gonsalo Pissarro Gouernour of the Prouince of Quito, and the Spaniardes went thither with a good wil and they wēt also vnto the Country that was called the Countrey of the Cinamon, whiche is an other Prouince beyond Quito, and the Cinamon was much spoken of amōgst the Spaniardes, for it was vnderstood of the Indians that it was a thing of great riches.

Gonsalo Pissarro departed with 200. Spaniardes, and it happened to him euil in his iourney, for it was a sharp country, & without vittiale, & with great trauel they came to that prouince called of the Indians *Somoca*, where the Cinamon groweth, which is right vnder the Equinoctiall line.

The historie of the cōquest of the countrie, where the Cinamon gruweth.

The trees which beare it, are of reasonable greatenesse, they carrie a Leafe like to Laurel, they be al the yere greene, and they neuer loose the leafe, which is a thing common to all the Trees of the Indias. They beare their fruite vnto the likenesse of a little Hatte, that hath his Cup and sydes as greate as a peece of eight Rialles of Siluer, whiche is foure Shyllinges, and some greater, it is of the colour of a darke Tawnye, as well without as within, it is smooth in the inner parte, and sharpe in the vtter, in in the highest part of the Cup it hath a stalke, wherby it hangeth in the tree, it is as thicke in the inside, as a peece of eight Rialles of Siluer, and the vppermost parte is ful'er of bodie, and beeing tasted, it hath the same pleasauntnesse of tast that the same Cinamon hath, which they bring from ỳ India of Portugall, and in like sorte there remaineth in the mouth

The descrip- trees, and of the fruite.

mouth the same swéet smel, and taste, that the same Cinamon of the East India hath: & there remaineth in the mouth the same swéet smel and taste, with some drines: the selfe same it doeth being ground, respiring out from it the same smel, which the most fine Cinamon hath. And in the meats wherin it is put, it gineth the same taste & sauour that the Cinamon of the East India hath. The trées haue a grosse rind but without taste, sauour or smel of the Cinamon. I cannot tell if the little inner rind haue any, onely the rinde I haue seen with the fruit, as it is described they say that the leaues being beatē, giue out some smel of Cinamon onely the vertue, swéet smel and taste, is in the fruit, which is contrary to the Cinamon, that is brought from the Oriental Indias, for onely the rinde of the tree is that which hath the swecte sauour and pleasant smell, as we doe all see. And true it is, that some it better and of more swéete smell and taste, then other some is. For although that they are all one sorte of trees, which bring forth the cinamon, yet some haue the rind thinne, and that is the best Cinamon, and others haue it grosse, and this is not so good: and thereof it hath come, that there bee some which doe distinguish the Cinamon into diuers kindes. For one sort they call *Cassia*, and an other Cinamon, and an other *Cassia lignea*, and it is all one kinde of tree, that bringeth them forth: but that the diuersitie of the place bringeth forth one more fine than another, & so *Cassia* and Cinamon are al one, for that they differ not, but only in the names, for al is Cinamon, thinne, and fine, and wheras you finde written *Cassia*, may be put Cinamon, and where you doe finde Cinamon, *Cassia*.

Casia & Cinamō al one.

This our fruite that is called Cinamon, profiteth in Medicine for many thinges: beeing taken and made into pouder, it comforteth the stomacke, and it dissolueth winds, it taketh away the euill smel of the mouth, & it is an important remedy for the griefe of the stomacke, it is cardiall, it maketh

Vertues which it hath in medicine.

maketh a good colour in the face, and *Cassia* in drest meates is vsed euen as Cinamon is, because it worketh the like effect, that it doeth: by taking the Pouder of this fruite wyth wine, or water made for ỳ nonce, it prouoketh the purgation of women. It is hot in the third degree, and drie in the first, but with notable comforting, by reason of the dry parts that it hath.

Of the Ginger.

Don Francis de Mendosa, Sonne vnto the vice Roy Don Anthony de Mendosa, did sow in the new Spaine Cloaues, Pepper, ginger and other spices, of those which are brought from the Orientall Indias, and that which by him was begun, was lostе, by reason of his death, onely the Ginger did remaine. for it grew very well in those partes, and so they bring it greene from the new spaine, and other partes of our Indias, and some they bring drie, after the manner of that of the East India. *Don Frãcis de Mendosa.*

The Ginger is a Plant which carrieth his Leafe lyke to *Lirio*, some what more narrowe, with the same greenes: the Roote is as it seemeth, some greater than other, and when it is greene, it burneth not in the mouth, wherefore beeyng made small into peeces, it is put into Sallettes, for because it giueth them both tasste and smell. They sow it, of the seede that it bringeth forth or of the same little Roote, and of the one sorte and of the other it wareth greate, and after the Roote is growen greate, they take it forth, and drie it in the shadowe, where no moisture doeth come, for that is it which doeth corrupt him, and for this cause they bring it in drie earth and made in Conserua although that here it may bee veris well made of that which is drie, burying the Roote at the foote of a place where many *The descriptiõ of Ginger*

They bringit in Conserua, and how it is made.

rédes do grow, for there it wareth soft, or washing it many times with hot water, and so leauing it in the water vntil it be soft, and after putting to it Sugar, it is made in Conserua as well as the gréne.

The medicinal vertues thereof.

This Roote hath greate vertus of *Arromaticall* smell and tast, and with a notable sharpnesse: it heateth notably, it is good for the stomacke, and so it taketh away the griefe of it, when it commeth of a colde cause or windy: it worketh the like effectes that the Peper doeth, it giueth sauour, and sweete smell, and good tast vnto dresse meates, wherein it is put: it is a correctine vnto many medicines, for because it doeth correct, and dresse thē, and taketh away their malice, and so they doe mingle it with *Turbith* and with *Agarico*, for it correcteth thē wherby they work the better, it helpeth digestion and strengtheneth the stomack, it doth corroborate the natural heat, it giueth lust to meate where it lacketh in cold causes. This the Conserua doth very wel, which being taken in the morning worketh these effectes, & also maketh a good colour in the face, and doth all the workes which the Peper doth, & so it is wel neere of the complection and temperature thereof.

Of the Ruibarbe of the Indias.

The description of the Ruibarbe of the Indias.

They brought from the firme Land a péece of a roote which is called their Ruibarbe, and surely it hath all the signes that the Ruibarb hath, which is brought frō Leuāt.

It is rounde, the rynde is more like to blacke, the inner parte is red, and beeing broken it changeth somewhat white, it dyeth a colour like Saffron, it is bitter. I am desirous to knowe what leafe it carrieth, to see if it carrie a leafe which vnder this name, many in Spaine haue sowed much, which casteth out certaine leaues like to *Ramaza*, and so I take it to be a kinde

of

of it, for the seconde sorte dooth carrie a red roote: the leaues of this Roote which I take to bee *Romaza*, doo purge beyng sodden notably, muche more then the Roote, and is sayeth *Dioscorides* that all kinde of *Romaza* dooth soften the belly notably.

The Ruibarbe is an excellent medicine, and worthie to be much esteemed, and very highly. They haue praised it, al such as haue wrote of it. I speake of the purgatiue Ruibarb, which we do vse to purge withall, for it was an other sorte, which the Grekes did know. *Note.*

The Ruibarbe is an excellent medicine, because it is geuen with all assurance, in all times & in all ages. It purgeth Choler principally, and Flemme, it comforteth the Liuer, & it is his life, it vndoeth opilations, it taketh away the Jaundies, and clarifieth the blood, and the vse of it dooth corroborate, and strengthen the spirituall members, & therfore it is giuen with al assurance, to them that haue any grieffe of ẏ heart: some of it bæing chewed in the morning, healeth any long & importunate diseases of the Liuer, & of the Lunges, and of the inner members: and likewise the Dropsie, & timpany, and maketh a good colour in the face. It is hot and dry in the seconde degrée, with some part Earthie, which giueth dryne sse and comfort. *The vertues of the Ruibarbe.*

Of the Pinnas.

The *Pinnas* are a fruit which be most set by in al the Indias, as wel of ẏ Indians as of the Spaniards, they are called *Pinnas* for ẏ likenes that the fruite hath to the *Pinnas*. And although they be smooth, yet they haue certayne Markes in them whiche the *Pinnas* haue. Of fashiō they are like to a Cup, of them, which be called *The description of the Pinnas.*

led Imperiall, beyng broade below and narrow aboue, and by the mouth of them there groweth out certeyne Buddes, whiche are his Leaues, which cause him to shew verye faire, and these Buddes are sowen, and of them grow the Plantes, whiche carry the *Pinnas*, and one Plant carrieth not more then one *Pinna*, in the highest part therof: it groweth greene, and as it ripeneth, it turneth yeallowe. They take from it the Rinde, whiche is very thinne, for to eate, that which it hath within it is white, and softe, and melteth in the mouth, with a very good taste, and sweete sauour: sauing that it hath many smal kernels rouade about it, which it is needefull that you casse from you when you eate them, which are of a Purple colour. The smell thereof is like to a kinde of Quince, and where there is a *Pinna* ripe hee smelleth like to a Quince ouer all the house where he is.

The vertues thereof.

They take them to be good for the stomacke, and likewise for the hearte, and to restore the appetite lost: it is a generall fruite in all partes of the Indias, and much esteemed. They are to be eaten at the beginning of meate, & they vse to eate them in the hot after Noones: for they say that they doo refresh: they are cold in my iudgment: they brought two sorts of them, the one drie, & the other in Conserua. The dry did serue for no other purpose, but to see the figure & the forme of them: in Conserua, they haue a good taste, although somewhat sharpe: they ought to be made in Conserua when they are greene.

Of the Guaiauas.

The description of the tree which doth carrie the Guaianas.

They brought mee from the firme Lande the seede of the Fruite whiche is so muche esteemed by the Indians, as also by the Spaniardes, which they call *Guaiauas*. The trees whiche carrie thys fruite are of a reasonable greatnesse, they casse out their bowes

dispersed,

dispersed. They carrie a leafe like to the manner of Laurel, the flower of it is whyte, according to the fashion of the flower of Orenges, saiuing that it is somewhat greater, it is of a sweete smell. This tree yeeldeth much fruite, wheresoeuer it be sowen, and dooth multiply and spred so much abroade, that they take it to bee euill for the ground wher he groweth for that in many pastures the people doo loose the feeding of their cattell by reason of them. And they weaue themselues one togeather with an other lyke Bryers: the fruite which they carrie is like to our Apples, of the greatnesse of a Pyppin, it is greene when it beginneth first to appeare, and as it ripeneth, it turneth yeallowe. In the inner parte it is white, and in colour russet, and beeyng cut, hath foure places deuided, where it hath the seede, which is lyke to the seede of Pedlers, being very hard, and of colour tawny, al ȳ stones within haue no kernel, they are without any sauour. And to eate these Apples, they pare them from the Rind, the fruite is holesome, and of good digestion: when they be greene they bee giuen to them that haue the Laske, for they restraine and binde much, and when they bee very rype, they make the belly verie laxatiue when they bee of a good seasonable age. They are good rosted for them that bee whole, and for the sicke, for beeing so rosted they are more healthful: and better, and of pleasanter taste. And the best of them growe in trees which are tilled. The Indians vse the leaues in seething. with the which washing their feete that are swollen, they cause him to abate, and the inner parts of the body beeing stopt are opilated, being washt with this seating, doo disopilate It seemeth to bee a colde fruite, and therefore they giue them rosted to them which haue hot Agewes. It is a very common fruite in all the Indias.

Of the Cachos.

The description of the Cachos.

NOw they dyd send me the seede of a plante or hearb, which the Indians do much esteeme, whiche they call *Cachos*. The *Cachos* is an hearbe very reddish in colour, it carrieth a round leafe & thin, it casteth out a fruit like to a *Berengena* of Spayne, where the seede dooth grow: it is very small, and of a russet colour, it hath a taste without any sharpnesse, onely in the Mountaines of *Peru* this hearbe is found.

The vertues thereof.

The Indians doo much esteeme it, for the medicinal vertues that it hath, it maketh one to pisse well where the lacke of Vryne is, it dooth expell the Sande and Stones, whiche greiwe in the reynes. And moreouer they say, that the vse of it dooth breake the stone from the Bladder, if the Stones bee soft, that they may bee dissolued, with taking very little quantitie of this, & of this they haue so many examples, that they cause mee to maruell at it, because I thinke that the stone in the bladder cannot bee expelled, but onely to cut it out is the remedie, for that no Phisicke can dissolue him. They say that taking the seede grounde with some water, made for the purpose, causeth it to bee cast out in Clay, and being come foorth it returneth to be congeled, and turneth it selfe into a stone.

Historie.

Only to a yong man I saw this happen, who had a stone in the Bladder, and I beeing certified of it by the Maister Surgions that had felte him, and of the accidents which he had, caused him to bee caried, at the beginning of the Sommer, vnto the Fountaine of the stone, and in twoo monethes after that he was there, he came whole from thence, and brought in a paper all the claye which hee had voided from him at times, being of stone dissolued into peeces. Mee will saw the seedes, although very little, onely to see the effect wrought

wrought by them, which as they say is in a cause of greate, and if it doe growe, we will vse of it.

Of the flowers of blood.

ISowed a seede, which they brought mee from the *Peru*, more to see the fairenes therof, then for any medicinall vertues that it hath. The hearbe cõmeth to be of the height of two spannes, litle more or lesse, bowes it casteth out straight wõ certain round leaues very greene & thin, in the hiest of the bowes there groweth a flower being yeallow, very high in colour, & onely it beareth fiue leaues, & in the middest of euerie leafe there is figured a drop of blood, so red & so firmely kindled in colour, that it cannot be more. This flower hath at the foote of it a stalke verie long, which commeth out a good space from the flower. It is a flower verie beautifull, which doth adornate gardens, & it groweth very wel of the seede, or of the plante, and being tasted, it hath the same sauour and taste that the *Mastuesso* hath: it is notable hotte.

The description of the hearbe and the flower.

A rinde of a tree for the Rewme.

AMongst the thinges which they sent me frõ the *Paru*, there is a thicke rinde, whych seemeth to bee of a great tree, and beeing tasted, hath a sharpnesse of taste with some drynesse: the trees growe at the side of a Riuer, where this rinde is taken of, which is twenty and fire Leagues from *Lima*, and they are not

founde

founde in other partes of the Indias, but onely there. The tree is after the fashion of an Elme, as wel in the greatnes, as in the leafe. The Indians when they feele themselues laden with Reumes, or haue the Cough, or any paines of the head, they make pouder very small of the rinde of the tree, and take it in at their noses, and it causeth them to purge much at the, and with this they cleare themselues of the euill: which we haue experimented, by taking the pouder in at the nose, and it maketh them to purge notably. It seemeth to be more then hot in the second degree.

The vse thereof.

Of the Pacal.

The vse thereof.

IN the same Riuer there groweth an other tree, which the Indians call *Pacal*, which tree is lesser then that we haue spoken of before: the Indians doe vse it made in Ashes mingled w̃ Sope, it taketh away any manner of sore or skabbe in ẏ head, how grieuous soeuer it be, aswel those that grow in the head, as in ẏ body: as also it taketh away the markes of the said skabs or sores being neuer so olde. Yether they sent mee a little of the wood, wherewith the Ashes are made, that we might make experience of it.

Of the Poico.

THey sent me an hearbe which in the *Peru* they call *Payco*: they be certaine leaues after the maner of the leaues of Planten, of that making e greathes, and as they come drie they are very thin: e being tasted; they haue a notable biting, so that thereby they seeme to be verie hotte. And being made into pouder and taken

ken in wine, they take away the griefe of the stone in the kidneis, which commeth of windinesse or colde causes: and being sodden and made into a plaister, and layde vpon the griefe, they take it away also. *The vertues thereof.*

An hearbe for the euill of the Reines.

Likewise they sent me an other herb, which profiteth much in ẏ euil of the reines, whē it cōmeth of a hot cause: the iuice mingled w̄ the ointment of Roses amongst it, one of the leaues or more, if it be needful, laid vpon it, is good for an inflāmation, the iuice thereof beeing put, and it profiteth muche, for it doeth desiste the inflammation, and mittigate the paine. The leaues which they sent me, bee like to small Lettice, with the same greatnesse, and being tasted they be of an euill sauour, it seemeth to be some hearbe notable colde. *The vertues thereof.*

Of a fruite which groweth. vnder the ground.

They sent me from the *Peru*, a fruite verie good, that groweth vnder the earth, and verie faire to beholde, and of a verie good taste in eating. This fruite hath no roote, nor doeth produce any plante, nor plante doth produce it, but that it groweth vnder the ground, as the *Turmas* do grow vnder the earth, which are called the *Turmas* of the earth. It is of the greatnesse of halfe a finger rounde, and rounde about it is wrought with a verie faire worke, it is of a bay colour: It hath within it a litle kernel, which when it is dry, maketh a sound within, lyke to an *The description of it.*

Almonde: the rind of it is tawny, and somewhat white, parted into twoo partes lyke vnto an Almonde. It is a fruite of good sauour and taste, and eating of it, it sæmeth that you eate Nuttes.

Where it groweth.

This fruite groweth vnder the earth, in the coaste of the Riuer of *Maronnon*, and it is not in any other part of all the Indias. It is to be eaten greene and drie, and the beste way is to toste it. It is eaten alwaies after meates, as fruit eaten last of all, because it drieth much the stomacke and leaueth it satisfied, but if you eate muche of it, then it bringeth heauinesse to the head. It is a fruite in great reputation, as well amongst the Indians, as the Spaniardes, and with greate reason, for I haue eaten of them, which they haue brought mee, and they haue a good taste. It sæmeth to be a temperate fruite.

Of the fruite called Leucoma.

It is like to Chestnuttes.

They brought mee likewise a fruite of a tree which the Indians cal *Leucoma*, which is like vnto a Chestnutte of these of ours, as wel in colour as in the greatnes, as also in the whitenes ỳ the Chestnut hath. It sæmeth ỳ within it is another thing. I did not breake it to see what it was, because they brought mee but two of them, the one I haue sowen, & the other I haue for to sow at any other time. This fruite doth beare a tree of much greatnesse, for it is of timber strenge and harde, it casteth foorth the leaues like to *Madronno*, which is a redde berie, growing in the Mountaines of Spaine. This fruit seruetb to bes eaten, for that they say it is of a good taste, & good for the laske, because it is verie drie; they say it is a temperate fruite.

Of the Bead stones to wash vvithall.

THey sent me a lyttle Chesse made of Corkefull of round Beads stones and blacke, of greate beautie, so that they seeme too bee made of the Woodde of *Ebano*: and they bee a fruite whiche a small tree beareth, beeing more crooked then straight, after the manner of Bryers: and it carrieth a round fruite as great as a Nut, couered with certeyne fleshines clong thervnto, which being taken away, there remaineth, a rounde Bead stone, and so round that it cannot be rounder, of black colour, most harde that it cannot bee broken. *Howe it is fruie.*

This fruite serueth in place of Sope, in such sorte, that twoo or three of these with hotte water are of more effect to wash withal, and to make cleane cloathes, then one pounde of Sope: and so it rayseth the some, and woorketh all the effectes that Sope dooth, and so they proceed washing by litle and little, vntil onely the Beadstone do remaine, whiche is that which this fruit is foūded on, & al are pearced through: and there are made of them beads for to pray vpō, which seemeth to bee made of *Ebano*. They dure a long time, for as they are Beades so hard, that they breake not: this fruite is so bitter, that neither beast nor bird commeth too it, for the bitternesse thereof. I haue sowen some of the Beades, and they haue growen, and they cast out from them faire leaues very great. I trust that they wil bring forth fruite for nowe the plants are very little, but in time I hope they wil yeelde it. *Sope.*

Of the Crabbes of that Countrey.

Historie.

A Gentleman whiche came from the firme Lande, certified mee that hauing had certein continual agues in ỳ country, he came to be in a consumption, & was counsailed to go to certein Ilandes, which are betweene *Puerto Rico* and the *Margareta*, for that ther is in them great quantitie of Crabs, and they are the best of the world, because they are mainteined by Pigions Egges, which goe thither to lay, and of the yong Pigions that are there, & that he should eate no other thing but these crabbes sodden, and he was healed very wel: and although he had eaten much flesh of Popingeies for that purpose, they did not him so much good, as the Crabbes did: and in them that are consumed, they haue a greate property: as *Auenzoar* sayth, and not only they profit much by manifest quality or degree, but also by their perticuler propertie which they haue, for the same purpose.

Of the Cardones.

The medicinal vertues thereof.

BEcause I should see the strangenesse of this hearb which is the *Cardones* of the greatnes of a torch of eight square, and wreathed like vnto it, they brought vnto me. It hath a medicinall vertue, that being newly beaten in a morter and put into sores, it healeth and sodereth them forthwith. And well nere I my selfe had need of it, for this purpose, for that one of the thornes that it hath did pricke me. They are strong as Needles which did hurt mee. It seemeth to be a strange hearbe.

Of an hearbe for such as are broken.

They

THey sent me a litle of an hearb, and by reason it was so dry it came smal broke, in peeces, so that the figure of it could not be seene, which they wrote was marueilous for the that are broken, whether they be children or men that haue ỳ kind of griefe, and in those parts they haue it for a sure thing, and it is vsed by one Indian, by applying this hearb greene, vpon that which is broken, being men or children. And it maketh there vpon a certeine binding very strange, without nede of any manner of Wrich, made for the purpose, for they may goe so fast and so swift being bound therewith, as though they had a paire of breeches, as one told me that had bin healed of ỳ like disease with the hearbe, and with the maner of binding. I haue vnderstood that if the maner of binding be as good as this man speaketh of, it is sufficient to heale without the hearbe, or any thing els, by reason that I saw a man of *Cordoua*, whiche healed all persons that were broken with onely the binding that he made of them, without vsing vnto them any manner of Wreech. And this is certeyne, that there be some here that were healed and cured by him.

Of the Veruaine.

MOreouer the gentleman wrote vnto me frõ the *Peru*, that in the riuers of the mounteins of that country neere vnto them, ther groweth a great quantity of *Veruaine*, like vnto ỳ of Spaine, with the which the Indians doo profite themselues in their cures, for many infirmities, and in especially against all kind of poyson, and *The vertues thereof.*

for such as say that there hath beene giuen them a morsel, or the like thing.

Historie. I spake heere with a Ladye which came from the *Peru*, and shee certified mee that hauing beene many yeeres sick, and being in cure with many phisitions, she went to an Indian, that was knowen to bee a man that knewe muche of

Wormes. herbs, vnto whom the Indians did put themselues in cure, & he gaue her to drink the iuice clarified of *Veruaine*, which shee herselfe made, and within a fewe dayes after that shee had taken it, she cast out from her a worme, she sayd it was a hearie Snake, of more then two spannes long, and verie greate, and his tayle was parted, and after she had cast him out from her, she was well and whole. And she counselled a Gentleman which was in the *Peru*, that was continually sicke to take it, and he tooke it in the morning with Sugar, for so shee had taken it, because of the bitternes that it hath, and he cast out a great number of long and small woormes, and one like to a white long girdell, and since that time hee hath very well his health. And this shee counselled other Persons which were sicke, to doo, that had suspicion, too haue woormes, and with the vse of the sayde iuyce they cast from them many, and they were healed. And it was so certainly, that she shewed me a Seruaunt of hers, and it was sayd that according to the greeuousnesse of a disease, whiche hee had, there was giuen vnto him certeyne thynges of

Witchcraft witchcraft, and with the iuice of the *Veruaine*, that he tooke, he cast by vomite many thinges out of his stomacke, of diuers colours, and it was sayd that it was that wherwith he was bewitched, which being cast forth, he remained whole, and of that which toucheth witchcraft, I will speake what I haue seene.

A notable historie. I sawe a seruaunt of Iohn *de Quinatna Duenas*, beeing *Aburguler*, who did caste out at his mouth in my presence a great bundell of haire, of a browne colour, very small, and

her had in a paper more then twice as much, which her had cast vp two houres before, & he remained as though her had cast vp nothing at all, more then the alteration that he had to see that he had cast vp such stuffe.

John Langius an Almaine Philition, and verie wel learned, saith that he sawe a woman that complained much of paine in her stomack, did cast out many peces of glasse, and peces of Earthen Platters, and of fishe bones wherewith she remained whole. *John Langius historie.*

Another case like vnto this *Benevenius* speaketh of in his book *de morbis mirandis*, but that which I do most maruel at, was, ý a labouring man suffering great paines in his bellie, so that no medicine coulde profite him, did cut his owne throat with a knife, and after that he was dead, they opened him & foūd in his belly great quantitie of haire, ý like whereof he that I haue spokē of did vomit, with many other peces of iron These things I do attribute to the works of ý Diuel for that they cannot bee reduced vnto naturall causes. The Veruaine is like that of Spaine, & all the yere it is greene. *Benevenius historie.*

Of the Mastuerco.

I haue an hearbe brought from the *Peru*, which they call *Mastuerco*, it is a little herb and doth carry certain smal leaues that are round, which being beaten in a morter, & the iuyce of them put into any maner of wound, doth refresh, comfort & heale curing it forthwith, and the vse of it is no more nor lesse then the vse of the *Tabaco*, in woundes which bee freshly made washing them with the Iuice, and laying the beaten leaues to them, and being tasted it seemeth that it is natable hot. *The vertues*

Of the small vvilde Lettice.

Likewise

It taketh away the toothache.

Ikewise they brought mee from the some partes an other hearbe, which they call wilde Lettice: the leaues be like to Lettice, the colour is a sadde greene, it hath vertue to take away the toothache receiuing the sæthing which is made of the leaues, and holding it in the parte where the griefe is, and putting a litle of the iuyce in the tooth, which is grieued, for so it taketh away the paines, & the leaues which are stamped, after the iuice is taken out, must be laid vpon it, and being it is most bitter. It seemeth to bee hot in more then the first degree.

Of the licour which is called Ambia.

The medicinall vertues thereof.

In a great Cane they set me a licour which springeth out of a Fountaine that is neere to the sea side, it is of the colour of hony, & as thin, the smell is like the *Tacamahaca*, they say & also they write, that it hath great medicinall vertues, chiefly in the healing of old diseases, & those which come of cold causes. It taketh away the paines in any part of ỳ body, proceeding of cold or of windines. It taketh away the colde in what part soeuer it be, it doth comfort & dissolue any maner of swelling, & it worketh al the effects that the *Tacamahaca* & the *Caranna* doe, & so they vse it in those parts, in stæde of them: you may not touch nor handle it with your handes, vnlesse you haue them wet, and whersoeuer it be put, it sticketh fast, that it cannot be taken away vnlesse it be washed wõ long time. They sent me this litle for to shew, because they do estæm it greatly, & therfore they sent it as a thing very precious. It seemeth to me hot in the third degree, with notable clammines.

Of the tree that sheweth whether one shall liue or die.

IN the yeare of our Lord 1562. When the Earle of *Nieba* was in the *Peru*, hee had there a gentlewoman which was married that serued him, & her husband wared sicke of a grieuous disease, & an Indian of great reputation seeing her to be in much sorrow, sayd to her, if she wold know whether her husband shoulde liue or dye of that disease, he wouldc send her a Bow of an hearbe, that she should take in her left hand, and hold it fast for a good while: and if he should liue, then she should shew much gladnesse, with holding the Bow in her hand: and if he should die, then she should shew much sadnes. And ye Indian sent her the Bow & she did as he had willed her to doo: and the bowe being put into her hand she tooke so much sadnesse and sorrow that she threw it away from her, thinking that she should haue died therof, and so he died within a few daies I was desirous to know if that it were so, and a Gentleman of the *Peru* that had bene there many yeares, dyd certifie me and said that it was of truth that the Indians did this with their sicke people. It hath put me in admiration, and in much consideration.

Of the Granadillia.

FRom the firme Lande they brought mee certayne Fruites which are hearbes which they call in the hils of the *Peru* where they growe *Granadillias*, and this name the Spaniards did giue them, for the likenes and fashion that they haue to our *Granadas*, which wee call

The description of the Granadillia.

Poungarnardes, for that they are well neere of the same greatnesse and colour when they are ripe, sauing that they haue not a litle crowne, & now they are dry they seeme within ỳ the sæd is like to the graines of Peares somwhat greater, for they are all ful of litle graines, verie faire, and shew very wel, they are white within, & without any sauor. The Plant that this fruite beareth, is like to Iuie, and so it runneth vp and clingeth fast too any thing that is neare to it wheresoeuer it be set: it is faire when it hath fruite, for the greatnesse it is a particular hearbe, and onely in one place it is founde, it casteth a flower like to a white Rose, and in the Leaues it hath figures which are signes of the Passion of our Lord, that it seemeth as though they were painted, with muche care, where the flower is more particular than any other that hath beene seene. The fruite is the litle graines, which we haue spoken of, and when they are in season they be full of Licour, somewhat sharpe, and all full of sæde, which are opened as one doeth open an Egge, and the Licour is to bee supped vp with greate contentment of the Indians, and of the Spaniards. And when they haue suped it vp, many do not feele paines in their stomacks, but rather they soften the bellie. They seeme to bee temperate, with some moysture.

How it is a plant.

It is a marvellous flower.

Of the hearbe of the Sunne.

THIS is a notable hearbe, and although that nowe they sent mée the sæde of it, yet a few yeeres paste we had the hearbe here. It is a strange flower, for it casteth out the greatest Blossomes and the moste particulars that euer haue been seene, for it is greater then a greate Platter or Dishe, and hath diuers coloures. It is needefull that it leane to some thing, where it growe-eth, or els it will bee alwaies falling. The sæde of it is like to the sædes of a Pellon, somewhat greater, the flower doth

The description of the flower.

dooth turne it selfe continually towardes the Sunne, and for this cause they call it by that name, as many other flowers and Hearbes doo the like: it sheweth maruelleus faire in Gardens.

Of a gumme that is taken out from vnder the grounde.

IN the *Collao* being a country of *Peru*, there is a Prouince which doth not beare any tree or Plante, because the Grounde is full of Gummes, and from this ground the Indians take out a Licour, that seruetb them to heale many diseases, and to take it out they vse it in this manner.

They make of the Earth certeyne Sesternes very greate, and set them vppon timber, or Canes, and vnderneath they put a thing, that may receiue the Licour, which commeth out of them, and they place them in the Sunne, and with the heate and strength therof, the Gumme is melted or the licour which the Earth hath, and the Sesternes remayne without any Licour, whiche profiteth too make fire of, for in that place there are no Trees, nor anye other thing to make fire of: and it is an euill light, for it casteth out blacke Smoke, and an horrible smell, and for al this, seeing they haue no other thing to make fire of, they take a paynes with it. *How this licour is taken out.*

The Licour whiche commeth forth of it, profiteth for many diseases, and especially when they depende of colde, or colde causes. It taketh away anye griefe of the sayde cause, and all swellinges which come thereof: they heale with it woundes, and all the euilles which the *Carana*, and the *Tacamahaca* doo heale. That whiche *The vertues thereof.*

The thyrde part of the thinges which they sent me, is of a red colour, somewhat darke, and it hath a good smell.

Of the Bezaar stones of the Peru.

Although in the second part I treated of the *Bezaar* stones that haue bene founde in the mountaines of the *Peru*, for that they haue been sent me by the first discouerer of them, ý best of as many as from those partes haue come, yet I would say in this thirde parte something of them, which he sent me for knowledge, saying: that because I wrote of them they had knowledge of them: and the booke which I wrote of them, was the guide to finde and discouer them, as we haue saide, and hee sheweth by his letter, which we haue set in the second part.

Those whiche hee sent mee too prooue bee very excellent in their colour, making and greatenesse, whereof I haue broken some, and finde them as excellent as those of the East India: and so they prooue in powder, or in one little graine as the other doo, and in colour well nere they are the same. Truth it is that those which haue this qualitie and goodnesse, and haue all the qualities that the *Bezaar* stones ought to haue whiche are fine, should bee those that are taken out of the Beastes, that are fedde in the Mountaynes, for those whiche are taken out of them that are bredde in the playne Groundes, are not so good, nor haue any Medicinall vertues, because the Beastes are not mainteined by those healthfull Yearbes, whereby these stones are ingendered. for as they bee Beastes and thewe that which they eate of the iuyce, that proceedeth from the hearbs, the stones are ingendred. Which thing that Gentleman gaue wel to vnderstande, who was the first discouerer

of

of them, who did see where they lay, and were bred within the beast, and with his owne handes made the Anatomie of him, and wrote vnto me that the *Bezaar* stones are growing in those Beastes. after the manner of a garde made of flesh, of the length of two spannes, lyttle more or lesse, and of three fingers breadth, whiche is ioyned neere vnto the Mawe of the inner parte, and in the garde the stones are set in order one after an other, like vnto button hoales in a coate.

Where these stones doe growe.

And they open that garde of flesh being closed, and take out the stones, that surely it is a maruellous thing to see, what Nature hath created there for our health & remedie of our euils. And as I haue vnderstoode, that these whiche are brought from the East India, be founde after the same maner, so I speake the trueth, for they bring very many which are false, that amongest one hundred there are not to bee founde tenne that are true, and their writers of the East India doo confesse, that there be made many indeed which are false.

They of the Oriental Indias.

The people of the East India take them out also of a certeine kinde of Goates, that bee for the most parte redde as ours be: they are the best stones which are taken out of ỳ cattel, whiche goe in the Mountaines of *Persia:* and likewise they take them out of other Goates, and goe in the playne Countries of *Malaca*, and these are not had in suche estimation, nor haue the goodnesse nor the vertues that they of *Persia* haue, because those Goates of *Malaca* doo serue for cattell to bee eaten, and they be not maintained by healthful hearbes of the mountaines, as they that

goe on them are: the like is in our Occidentall Indias: for those which are brought vp in the Mountaines of the *Peru*, haue the stones fine and true, which haue the maruellous Medicinal vertues, and they that are in the playne ground, are like to these of *Malaca*, that goe in flockes, as cattel do, whiche serue for the Butcherie, and out of these they take many stones, but they are without profite, because they are not maintayned by the healthfull hearbs of the mountains, as we haue saide.

Note.

If I woulde set downe here the great effectes and the diseases which the stones of the *Peru* haue healed, as they whiche come from thence doo tell me, and that Gentleman booth write vnto mee, it would make a great booke. I will write that which only I haue experimented, and the effects that I haue vnderstoode they worke, and those that haue past by my hands, wherby all credit may be giuen vnto thé, as a thing certeine, seeing that there is experience made of them, with all assurance and trust, that they may so be vsed.

This medicinal vertues which they haue.

Our Occidentall *Bezaar* stones haue great vertues, principally they remedy many persons, which be sick of the heart. For the which I haue giuen great quantitie of them, that haue beene brought mee, and they haue wrought maruellous effectes, in somuch that many persons which did suffer soundings, by taking it away from them, were deliuered from death. It must be giuen when they doo sounde & before it come, taking it in the morning fasting, with Rose water, if the partie haue great heate: if not, then with the water of the flowers of Orenges, the quantitie of foure graines euery time: made into pouder, in all kinde of venome, it is the most principal remedy that we know nowe, and that which hath wrought best effect, in many that haue bene poysoned, which haue taken it as wel for venom taken at the mouth, as by bitings of venomous wormes, which are full of poyson. It doth truly a maruellous and a manifest worke, vnto them

For soũdings

In all kind of venom.

that

that haue drunke water standing in a stinking lake, being infected with beastes or vermine which are full of poyson, and being swollen immediatly, after that they had drunke it: who by taking this stone twoo or three tymes, are remedied, as I haue seene thē after this hath happened, whole and well.

They that haue drunke euil waters.

In Pestilente Feuers I haue giuen it many times, and surely it doth extinguishe and kil the malice of them, which is the principal thing that the Phisitions should procure in the like diseases. For although it take away the cause, and withdrawe the putrefaction, yet if it doe not distinguish and take away the malice, the cure is neuer at an end. For that is it which killeth, and doth the principall hurte, and where there are certaine spots in the body like to Flea bytinges, which appeare in the like feuers, the *Bezaar* stone of our Indias doeth worke a maruellous effecte. Of those wyech they haue brought mee, I haue spent the most parte, giuing thēm the like diseases, and surely they haue remedied many with maruellous successe, & that wherin some of them haue been spent by me, hath bēn in soundings: and surely I haue seene in these stones the effects so greate, that it seemeth a thing of wonder. And especially I haue seene these causes more remedied in womē thē in mē. It is a maruellous thing to be takē, & it hath wrought manifest effects, & where there is a melācholike humor, it doth repaire it much, & doth in it & in al things which do result of it, a great worke, be it vniuersal or particular, in the head, or that which they cal *Mirachia*, and also in them that haue the Leprosie of the *Arabiens* or *Elephantiasis*, of the Greekes. It doeth profite much in scabbes, in Itchinges, in Scurfinesse, and in all partes of the body that are infected, it maketh a verie good worke, and dooeth remedie these euilles manifestly, for that this stone hath propertie to heale them. I haue giuen it in quarterne Agues, and although it take not away the quarterne:

In Pestilent Feuers.

Note.

In Melancholike humors.

In Leprosie and all infection of the body.

In quarterne Agues. terne: yet it taketh away the accidentes of it, the faintnes & sadnesse, and the griese of the heart which in these Feuers are common. Surely they feele with the vse of it notable profite, in all long and importunate diseases I doe giue it, & *In long euils.* they finde profit in it, chiefly in those which stands in feare of any malice of disease, or windinesse, where soeuer it be. For I haue seene, that in this it hath a greate properte, and of this it commeth, that it is good to caste into purges, some graines of it, that if the purge doe carrie venomous quantities, it may rectifie them, and amend them, and if not, it giueth force, and strength to the heart, and they worke the better. In the oriental Indias they haue a custome to purge themselues twice euerie yere, and especially the noble people of estimation, and after they haue purged themselues, they take euerie morning fasting foure graines of the *Bezaar* Stone, with Rose water, or with water made for the *A custome of the Oriental Indias.* purpose, and they say that this doeth conserue their youth, and strengthen the members, and preserue them from diseases: and it is a good vse, for it cannot choose, but doe them much good. For Wormes they giue this Stone with most happie successe, and surely I haue giuen it to many people, and especially to Children, and Boyes, that are tormented with this euill, and I haue seene such workes as are not to be beleeued, if they were not seene. I giue it by it selfe, and also mingled with this pouder, in this forme.

I doe take hearbe *Lumbrigera* the waygh of twelue pence, the seede of *Santonico* the waygh of fire pence, the *Pounders to be marueilled at for the wormes, and all kindes of them.* Horne of a Harte burned, and the seede of *Verdolagas*, and *Carlina*, of euerie one the waight of three pence, and the *Bezaar* Stone of the *Peru*, the waight of three pence: of these thinges let there be small pouder made, and let them be well mingled. These pouders are marueilous and of greate effecte, to expell Wormes, and verie much experimented in many people, and they haue wrought in this case

great

greate effectes, and they must be giuen in the morning fasting, as to the Phisition shall seeme good, according to the age of him that shall take them, vsing some medicine of Milke, and Suger twoo houres after they bee taken. And vnto children being sicke of it, wee giue this stone mingled with milke: and without it, if they doe sucke and it doeth a maruellous worke: and to them that be in yeares, by it selfe, or mingled with other thinges appropriated for the disease. In conclusion, we giue this stone in al long diseases, & importunate, where the ordinarie medicines haue not profited, in which it doeth manifest profite, and if it doe not profit, yet it can doe no hurte.

Of the Fig trees of the Peru.

Figge trees being caried from spaine to the *Peru*, haue increased so wel in that country that there is great plentie of them, where they cary many & very good Figges, of all sorts. And you shall vnderstande, ý in that country there are certain kinds of Vermin, which are called Spiders, & wheresoeuer they be, they doe spinne, and make Nettes as they of Spaine doe. These kinde of Vermin bee greate, and come to bee as greate as Orenges, and they are so full of poyson that with one stinging they kill, vnlesse there bee vsed great remedie. And if it be long time without remedie, and that the Poyson goe vp to the heart, there is nothing that can be done that will benefite, but he must die without remedie: and for this there is founde a remedy in the Figge trees, which is a maruellous thing, that as soone as the Indians or the Spaniardes doe feele themselues bitten by this euill Spider, they goe to the Figge trees, and put into it the Milke which commeth forth of the leaues of them, two or three times to the place, that is bitten, and this worketh so great effect, *Spiders.*

that it remedieth it which is so poysoned, with the venom that the Vermine did cast into the sore, and the accidentes be remitted which they suffer, to wit, great griefs and soundings, remaining only to heale the place bitten, and as it is little, so it healeth forthwith, although they procure to keepe it open a long time. And Gods wil is, that at all times this remedie shoulde not lacke, for the Figge trees neuer loose their leaues, throughout all the yeare they are alwaies greene.

Of the Coca.

I Was desirous to see that hearbe so celebrated of the Indians, so many yeres past, which they call the *Coca*, which they sow and till with muche care, and diligence, because they vse it for their pleasures, which we will speake of. The *Coca* is an herbe of the the height of a yard, litle more or les, it carieth leaues like to *Arrabaw*, somewhat greater, and in that Leafe there is marked an other leafe of the like forme, with a line very thin: they are soft, & of colour a light greene, they cary the seede in clusters, & it commeth to be red when it is ripe, as the sed of *Arrabaw*, when it is ripe. And it is of the same greatnes, whē the hearbe is seasoned that it is to be gathered, it is knowen in the seede, that it is ripe when it is of some rednes like to a blackish colour, and the hearbe being gathered, it put into Canes and other things, that they may dry, that they may be kepte and caried to other parts. For that they carie them from the high Mountaines, to other places, as marchādize

The description of the Coca.

to

to be solde, they barter and change them for Mantelles, and Cattel, and Salt, and other things which runne like monie amongst vs, they plant the seede in *Almaciga*, and from that they take them vp and set them in other places, into Earth that is wel laboured or tilled, and made conuenient to set them in by their lines and order, as we do set here a Garden of Beanes, or of Peason.

The vse of it amongst the Indians is a thing generall, for many things, for when they trauell by the way for neede and for their content when they are in their houses, they vse it in this forme. They take Cockles or Oysters, in their shelles, and burne them and grinde them, and after they are burned they remaine like Lime, very small grounde: then they take the Leaues of the *Coca*, and chewe them in their Mouthes, and as they chewe it, they mingle with it some of the ponder made of the shelles in such sorte, that they make it lyke to a Paste, taking lesse of the Ponder then of the hearbe, and of this Paste they make certeyne small bawles rounde, and lay them to drie, & whē they will vse them, they take a little Ball in their mouth, and chewe it, rowling it from one place to an other, procuring to conserue it all that they can, and that being done, they take another, and so they goe, vsing it al the time that they haue need, which is when they trauell by the waye, and especially if it bee by wayes where is no meate, nor plentie of water. For the vse of these litle Balles taketh the hunger and thirst from them: & they say that they receiue substaunce thereby, as though they syd eate meate. At other times they vse them for their pleasure, although they labour not by the way, and they vse the same *Coca* alone, chewing it & tossing it in their mouths from one side to another, vntil there be no vertue remaining in it, and then they take another. *The vse of it.*

When they will make themselues drunke, and be out of iudgement, they mingle with the *Coca* the leaues of the *Tabaco*, *Note.*

Tabaco, and chewe them altogether, and goe as they were out of their wittes, or as if they were drunke, which is a thing that dooth giue them great contentment, to be in that sort. Surely it is a thing of great consideration, to see howe desirous the Indians are to be deprived of their wittes, and to bee without vnderstanding, seeing that they vse thus the *Coca* with the *Tabaco*, and al to this end, that they would be without vnderstanding, and haue their wittes taken from them, as wee sayde in the seconde parte, when wee treated of the *Tabaco*.

Of the diuers colours of the ground.

Marueilous thing it is, & wel to bee considered, the diuers colours of the grounds which are in the fields, in the countries of ye *Peru*: for that looking a far off you shal see many parts of grounds of diuers colours, which seeme to be clothes of diuers colours laid to dry in the Sun: for you shall see one part of the ground greene, and an other blewe, and forth with an other yealow, and white, and blacke, and red, and so of other colours, all which are Mineries of diuers Earths. Of the blacke I can say that they sent mee a little that therewith I might make Inke, which being cast into water or wine there is made thereof very good Inke, wherewith one may write very well, but it is somewhat blewe, which maketh of it a better shewe.

The red grounde hath beene a thing of great riches, for that which hath beene taken out of it, for it is a Minerie
Quick silner most excellent, of which is made quicke Siluer, and there out is taken such quantitie of it, that there are carried to the newe Spaine, Shippes laden with it, whiche is a riches

so

so great, that it is not knowne vnto the Indians. It seruieth them for no other vse then to mingle it with certeine gums, to paint themselues withall, which they vse to do when they goe to their warres to shewe themselues gallant and fierce. Euery day they discouer in those countries great Mineries of metals, & such like things, for they haue found out a mountaine of Oker, & a Pyne of Alum, & an other of Brimstone, and many other things which they do daily discouer.

Of the Casany.

Haue caused them to bring me from *Sancto Domingo* a leafe of that plant whereof, they make the *Casani*, and they brought it mee. The *Casani* is the bread which the Indians so many multitudes of yeres haue maintained themselues withall, & do yet maintaine themselues, & likewise many Spaniards. It is made of an hearbe that the Indians do call *Yuca*, which is of fiue or sixe spans of height, it carrieth certein leaues open, spred abroad like to the fingers of an hand and euery one carrieth seauen or eight points, they are alwaies greene, they are sette in a ground wel tilled, of peeces cut off from the same plant, the fruite is after the manner of grosse Turneps, they are of colour Tawnie without, onely in the body, for within they are white, and they pare them to vse them: and of this fruit they make bread in this forme.

Casani is bred in the Indias.

The description of the hearbe and the fruite.

They make it cleane from the Rinde, and grate it in certeyne Graters, which are made of Needles, and being so grated they put it into a sliue of palme, & vppon it they hang thinges of weight, which are great stones, which make the iuyce run out of it, & beeing wel pressed it remaineth as Almondes beaten: they cast this into a plaine frying panne of

How they make bread of the fruite.

Earth, that they haue put to the fire, and there they knede it, and make it like to a little cake of Egges, turning it from one side to another, and after it is wel kneded, it remaineth like a Cake, of the thicknes of a peece of siluer of foure shillinges, or little more, which they lay in the Sunne, that it maydrye, and these Cakes they vse for Bread, which are of muche substaunce. These Cakes continue long time without corrupting, and they bryng them in the Shippes, which come from those partes. into Spayne without beeyng corrupted, and serue for Bisket to all the people. It eateth as a thing sharpe, and so it serueth, and they lay it to soake in water, or in Broth, or in Pottage, for after this manner they serue themselues better with it then to eate it drie. It is needefull to haue a vessel with water, for to soake it in.

It is a maruellous thing of the iuyce which commeth out of this fruite, whiche is spoken of, that if any Man or beast do drink it, or any parte of it. incontinently he dyeth, as with the moste strong venom that is in the worlde: but if this iuyce doo seethe, and bee consumed the one halfe, and so sette out to coole, it serueth for very good Vineger, and it is vsed as if it were made of Wine: and if you seeth, it vntill it bee throughly purged and thicke, it serueth for Honie, and becommeth sweete: you may see how much the seething auayleth in these things, seeyng that of mortall venome, it maketh meate, and healthfull drinke. And I will say an other thing whiche bryngeth admyratien: that all this kinde of Corne, whiche groweth in the firme Lande whiche is like to that of *Sancto Domingo*, whiche they call *Cacaui*, is healthfull, and the Fruite thereof is eaten and the Water that commeth of it is drinke, without hauing any venomous qualitie, and that of *Sancto Domingo*, howsoeuer it be eaten, the iuyce thereof vnles it be sodden, it killeth. And that the disposition of the place is so greate a cause,

Note the marueils of the iuyce.

a cause, that, that which is healthfull and allowable sustenance in the firme land, the same is mortal venome in al the Ilandes: as *Columela* writeth of the Peache, that it was venom most mischeeuous, which in *Persia* did kill men and being brought into Italy it lost that malice and propertie that it had to kill, and gineth vnto vs health, and a sweete iuyce. *Columela.*

Howsoeuer it be, having in the Indias so much Mayes, and so common in all partes thereof, I woulde not eate *Casaui*, seeing that the Mayes are of as good substaunce, as our Wheate, and in no parte hath either venome, or poyson, but rather is healthful, and maketh a good stomack. There is bread made of it, as of the *Casaui*; for they grinde it, and with water they knede it, and in a Frying panne of Earth they bake certain Cakes, which they make of it, and it must be eaten freshe, assoone as it is made: for being dry it is sharpe and troublesome to swallow downe, and doeth offende the teeth. *Maies.* *Bread of Maies.*

The *Batatas*, which is a common fruite in those countries, I take for a vittaile of muche substaunce, and that they are in the middest betwene flesche and Fruite. Trueth it is that they be windie, but that is taken from them by rosting, chiefly if they bee put into fine Wyne: there is made of them Conserua verie excellent, as Parmolade, and small Morselles, and they make Potages and Brothes, and Cakes of them verie excellent: they are subiect that there be made of them any maner of Conserua, and any maner of meat: ther be so many in Spaine, that they bring from *Velez Melaga* euerie yeare to Seuill, tenne or twelue caruelles laden with them. They bee sowen of the same Plantes that are sette, the smallest of them, or peces of the greatest in the Earth that is well tilled, and they grow very wel, and in eight Monethes the rootes ware very grosse, so that you may eate of them: They be temperate, and being rosted, or otherwise dresse, they soften the Belle, *Batatas.*

and

and being raw, they are not good to bee eaten, because they are windie, and hard of digestion.

Of the Canes which are good for the shortnesse of breath.

They bring from the newe Spaine greate Canes, of a Cane that are couered within & without with a certaine gumme, & to me it seemeth that it is mingled with the iuice of *Tabaco*, and it is heauy. It seemeth that the Cane is annointed, and as athinge that clingeth fast, it is clinged well to the said Cane, and it is of a blacke colour, and beeing harde it clingeth not, they kindle the Cane at the parte where the gumme is, and the other parte of it they putte in the mouth, and they receiue that smoke, and with it they caste out from them all fleume and rottennesse, that is in the breast: and this they doe when they finde themselues greeued with the shortnesse of wind, so that they be al readie to choke. I haue seene it done by a Gentleman, who is much pained with it many times, and receiueth by it great profit: and did it first with the *Tabaco*, taking the smoke of it, & it brought to him the like benefit. And for this cause, I say, that it seemeth, to cary with it the iuice of the *Tabaco*, mingled with the one and with the other. It is done with al assurance, for that we do see it experimented with manifest assurance in many.

For faintnes or shortnesse of breath.

Some being sicke of the shortnesse of breath, that come frõ the Indias with it I haue seene expel, & cast out this rottennes, by taking a little *Tabaco* green, & chewing the iuice of it, which although it be lothsome, it doth thẽ much good to expel the rottẽnes & fleumes, which are retained within the breastes,

breſts, ſo that they be lightened with it notably. It is a maruellous thing, the great vertues, and ſundry and diuers effectes that they doe diſcouer of the *Tabaco*: for beſides that which I haue written of it in the ſecond part, of the maruellous vertues thereof, I determined to make further triall of it, as I haue vnderſtood, and ſeene ſince that time.

Of the Carlo Sancto.

IN the ſecond parte we entreated of the vertues of the roote, that then they had brought from the new Spaine, which they cal *Carlo Sancto*, and now in theſe ſhippes they haue brought it, with great veneration & eſtimation: & the rote is called *Indica*, & they bring writte many vertues of it more then they are wonte to report of the Roſemarie. Nowe that which haue been experimented & ſeene ſince that I wrote of it, I wil ſpeake, of this Roots, which beeing made into pouder, giuen to women that newly brought Children, who for euill keeping haue taken great colde and benumbe, it profiteth muche to prouoke them to ſweate, and maketh them remaine cleere: it profiteth muche giuen with wine, or water of the floures of Orenges, vnto them that haue a harde labour. There was a Frier which had paynes of the Stomacke, and no taſte of his meate, but had an euill breath, and much windineſſe, and al did proceede of colde that hee hadde taken, and litle natural heate. He ſodde of theſe Rooth in water at his diſcretion, as the water of the *Sarcaparilla* is ſodden, and ſo he dranke it continually, at dinner & ſupper for a long time, and it did ſo well with him, that he amended his ſtomacke, and increaſed the heate of it, whereby hee did digeſt, and conſume his meate very wel, and tooke from him his euill breath, and conſumed the windes, and in ta-

The vertues thereof.

Hiſtorie.

 king

For the that be broken.

king of this water there followed a remedy not thought of, which was, for that he was broke many yeres, & did weare continually about him a Brich made for the same purpose, and he left it not off in a long time: but hauing vsed the water two moneths he found himselfe whole and well, & so he is now well without any feeling of it,

For the teeth

In the seething of this roote, washing your mouth therewith, it strengtheneth the Gummes, it keepeth the teeth from wormes eating, and if you haue any teeth wormes eaten it suffereth them not to proceed forward. I haue experimented many yeres to cause the mouth to be washed cōtinually with the equall partes of vineger of Seuilles, and water of the smal heades of Roses, that surely if it be vsed to wash the teeth and gummes therwith continually, it preserueth them from eating of wormes, and if ther be any, it passeth not forward, which thing I haue experimented and vsed in many, for many yeares.

Note.

Of the stone of the Mother.

How it is a stone.

They bring also from the new spaine a stone which they say doth profit much for the euil of the Mother, it is a blacke stone and very smooth & waighty, for the most part they are long & round. It is a great thing that they report this stone dooeth, for that a Lady of great countenance & credit, certified me that she put it to her Nauil, & it clung fast to it, & she hath found therewith manifest profit, & so do others say that haue vsed it in the like sort. When they feele the paines, they be wel neere choked with it, & in laying to the stone, it taketh away immediatly, & if it lie to cōtinually, it neuer cōmeth vnto them. The credit that I giue to the thing, is the experience that is knowen of it.

Of

Of the Canafistola in Conserua.

I Was desirous to sée the leafe of the trée, that ỳ *Canafistola* beareth, & the flower whiche it casteth out, seing ỳ here we haue the fruit so known: & so they brought me the leafe, & the flower dry. The leaf is like to the leafe of a Peare trée ỳ flower is very litle, & white, of fiue leaues, & although it be dry it hath some good smell. Of these flowers come forth those great Canes of the *Canafistola*, so known of al people in the world. And there are carried frõ this our city many ships laden of it, & before it came from ỳ Indias the *Canafistola* was brought from Egipt, to Alerãdria, and from thence to Venice, and from thence it was reparted to all places, and now they bring it from *Sancto Domingo*, and Saint John *de Puerto Rico*, vnto this Citie, and from thence it is reparted, through all the worlde. For that of our Indias is taken too bee better, and of better worke then that of *Leuante*. Of that little Flower so small, are produced those Canes of *Canafistola*, that some of them are fowre Pawnes of length: from the time that they spring, and come to the greatnes that they should haue. they are alwayes greene, and in taste of much sharpenesse, as the Berries called *Algarrobas* be when they are green, after they are growne as greate as they will be, they ware rype, and then they are redde, and they come to be blacke, and the more blacke they bee, the fuller of Hony they are, & more rype. And the Canes that are not very black but somewhat lyke to redde are not rype, insomuche that the mosse blacke, and the smoothest, and the weightiest are the best. Of the flower, as wee haue said, there is made Conserua of two sortes, the one beaten with Sugar like Sugar of Roses, and the other of the whole flower sodden in Sugar the one and the other is verie good Conserua; beeing taken

The leafe & the flower.

Of the Canafistola.

Conserua of the flowre.

ken from twoo to three Ounces of it, it purgeth well and easilie, and euen as it is good to take, so it is good to worke, for that I haue purged many people with it, and it maketh a very good worke, and purgeth without paynes. One thing they doo euill in those partes, which is, that they neuer bryng them hyther made with good Sugar, if they come so, they would be the better, and of better taste. They bee purges for delicate people, they euacuate the same humor that the *Canafistola* dooth. Of the Canes of the small *Canafistola* there is made an other Conserua verie good, which is an excellent purge, and delicate: for they take the small Canes, which are growing of a small time, and seethe them in Sugar, and with the seething and Sugar, is taken from them the sharpenesse and the drinesse which they haue, and they are made tender and softe, and of a very good sauour. They beeing taken, make a verie good worke, and purge without greefe or molestation, and without all accidents and faintnesse that purges are vsed to procure, for that they are full of good tast, at the taking of them, and light of working. They are giuen from two Ounces to three, I haue giuen them many times with very good successe, and haue taken them beeyng sick, and they haue wrought verie well withynes. Of these Conseruas they bring hither euery yeere from *Sancto Domingo*, and *Puerto Rico* many Barrelles full. The *Canafistola* that is perfect and rype, is the mosse excellent Medicine for to purge withall, of as many as haue beene knowne to this day, and that dooth his worke best in that which it seruetb for, and with mosse assurance as it is well known not only to Phisitions, but also to al the world, and doth his work without the hurtes and accidents which other Purgatiue Medicines are vsed too doo, and it is a generall Medicine, & amongst them that are called blessed, is the most blessed of all, whose vertues and properties we doo treat of perticulerly, in the first part, and that which we

Of the Canes in Conserua.

haue

haue spoken heere hath bene to giue relation of the leaues, and flowers of it, which they haue now brought me.

One thing I would they should be aduertised of, that when wee are commaunded to giue *Canafistola*, to lighten and soften the belly, and that the common matters may be voyded downe, is ment that they shoulde take it a small time before meate be eaten, at the most halfe an houre before, for the meate being mingled ioyntlie with it, worketh with it, and in this order it maketh a very good worke, and purgeth very wel, & without paines: which is not done with that which is taken any long time before meate, as two or three houres before, as now many do vse it, for that the meate beeing dilated, it maketh an ende of working. And as it is a thing without strength and weake, it goeth al into vapours, and so sheadeth it selfe abroad throughout all the body: and if it tary long, it is conuerted into meate, and substaunce, which I haue seene by experience manye yeeres wherein I haue practised, that alwayes as I gaue it halfe an houre before meate at the most, it maketh a good worke, and if it be giuen many houres before meat, it purgeth, and euacuateth litle. Concerning mingling of medicines, which doo purge, with the meate, *Hipocrates* treateth of it in many partes, and *Galene* in his Commentaries. And trueth it is, that when we wil that the *Canafistola* should not euacuate, but that the vapours shoulde bee syred abroade by the reines, and all the bodye, wee giue it many houres before meate, and then not working it performeth the effect that we haue spoken of. *Note.*

Of the Balsamo of Tolu.

They newly bring now from the Firme lande, from a Prouince which is betweene *Cartagena*, & *Nombre de Dios*, which the Indians call *Tolu*, a Balsamo, or licour, that is the best thing, and of greatest vertues,

What trees they are whereof it is gathered.

of as many thinges as come from these partes. They gather it from certeyne Trees, whiche after the manner of little *Pinos*, which cast out many bowes to al partes. It carrieth the leafe lyke to *Algarroua*, all the yeere it is green, they are the best whiche growe in a softe Grounde well tilled.

How it is gathered.

This Balsamo the Indians doo gather by way of incision, gyuing certeyne cuttes in the rinde of the tree, for it is thinne and soft, and they set vnderneath it, neere vnto the tree, thinges like to dishes made of ware, whiche is in that countrey blacke, which they take out of Hines that certeine blacke Bees doo make in the chappinges of the grounde, & I haue seene brought much of this Ware into Spayne and it was spente in Torches, but it was forbidden that none of it should bee spent, for the smoke which it cast from it, had so euil a smel, that it coulde not bee suffered. They dyd vse this ware in matters of Medicine, for thereof were made Cere-cloathes, which wrought very good effectes, in mitigating greefe of any colde cause, it dissolueth any manner of swellinges, and worketh many other good effectes. Of thys Ware the Indians doo make vessels like to a spoone, and set them close to the Tree, that they may receiue the licour that commeth out of it, by the places where the cuttings are made, and from thence they receiue it into those vesselles: and it is needefull that it bee doone in time of great heate, that the cuttinges maye caste out the Licour, and in thys tyme lykewise, there soketh out of the ioyntes of the sayde Tree some Licour, and it is lost because it is so little, and falleth into the ground: in the night time there commeth forth none.

Blacke waxe

This licour, or Balsamo is very much estéemed amongst the Indians, and is of greate value, and with the notable worke whiche therewith are doone, and the Spaniards haue learned, and by seeing the great worke which it maketh,

keth, they haue brought it hither, as a thing of great estimation, and such a thing as they buy there for a great price: and they haue reason so to doe: for one of the best thinges that haue come from those partes, which haue beene brought for Medicine, is this Balsamo, which seemeth to be better then that of the newe Spaine, and in it selfe appeareth to haue more vertues.

It is of an Aborne colour, verie neere lyke to a thinge that is gilt, it is not verie thinne, nor verie thicke, it clingeth faste wherefoeuer it bee layde, and it hath the taste and sauour sweete, and although it bee taken, it maketh not any horribleneesse, as the other Balsamo doeth, it hath a most excellent smell, like to Limons, insomuch that where soeuer it bee, the good smell thereof giueth greate contentment, and it cannot bee hidden, for a little of it smelleth much: and if you rubbe your hande therewith, there remayneth a maruellous smell. The works thereof are excellent and verie greate, for that it is licour which is taken out by incision, as they tooke out in olde time the Balsamo in Egypt: and for al those diseases for which that was good, this of ours is as good.

The colour and maner of it.

The workes & effectes of this Balsamo.

How they cure with it.

It healeth al fresh woundes, comforting the partes, and ioining them without making any matter, and without leauing any signe of them. The superfluity that is in the wound must be take away of what sort soeuer it be, & washed with wine, & ioyned wel in the lips & partes thereof, and then the Balsamo laid to it, when the coldnesse is out of it, and forthwith a double linnen cloth vpon it, wet in the same Balsamo, and so bounde that the lippes go not a sunder, and keeping diet, and vsing letting of blood if it bee needfull, and not vnbinding it vntill the fourth day, and they shall finde the wounde comforted, except that there bee any accident, which causeth it to bee vndone before. And when the cause is such, that it requireth to bee dressed

every

euery day, by reiterating the wet Linnen cloth in the Balsamo, it will bee healed, for the vertue of the Balsamo is to cause that there bee no matter engendred in the woundes, and especially this Balsamo doeth profite in woundes, where there hath beene cuttinges of bones, taking them out that haue beene deuided one from another, and not touching the rest, for that the vertue of the Balsamo will casse them out, and hauing so done, wil heale the wounde. One of the thinges wherein this Balsamo worketh great effectes, is in wounds and iointes, and in cuttings of Sinewes, and in al prickes: for in all these kindes of woundes it maketh a marueilous woorke, curing and preseruing them from extreame colde, and from running together of Sinewes, that they remaine not lame. The wounds which doe penetrate, are healed with this Balsamo, beeing mingled with white wine, and spouting it into them, and after three houres taking it out again. This must be done in wounds or prickes, once euery day, that it may goe with a moderate heat Likewise this Balsamo serueth to be applyed, where haue beene giuen dry blowes, or brusinges, and for al works of Surgery, where is no notable inflammation, which beeing taken away with the medicines, that are conuenient for it, the Balsamo may then be vsed.

In diseases that belong not to Surgerie.

In euilles which belong not to Surgerie this Balsamo doth profit much, as in him that hath the shortnes of breath, by taking a fewe droppes in whyte wine it profiteth hym much: it taketh away the grief of the head cõming of a cold cause, and a litle Plaister being laide vpon the griefe, and wette therewith to the temples of the head, taketh away all runninges by those partes, and in especially the euils of the eyes, and Reumes that runne into them, beeing layd to the fore part of the head and it must bee good and hot. It taketh away the paines of it, and comforteth it, and remedyeth the Palsie. Some that haue beene in a Consumption

haue

haue vsed it, taking some droppes in the morning, licking them out of the Palme of the hand, and they haue felt notable profit. And it maketh cleane the breast very wel, it is good to take some droppes with *Aqua vitæ*, hot, before any maner of colde in a Quarterne Ague, or of a long importunate tertian Ague, annoynting with the same Balsamo, mingled with Oyle of *Ruda* the Temples of the heade, good and hot, before the colde dooth come. If with the Balsamo they annoyat themselues from the mouth of the stomacke to the Nauil, it comforteth the stomacke, it giueth a lust to meate, it helpeth digestion, it dissolueth Windes, it taketh awaye the paines of the stomack, and it worketh farre better these effects, if the halfe of the Balsamo be mingled with another halfe of Oyle of Spike *Nardi* compounded or simple, and so it is better applyed. There is great experience of it in the Indias, for swellinges that are in the maner of Droplies: and mingling it with ointment, disopilatius, of equal parts, and annointing the belly therewith chiefly e the parte nere ẏ Lunges, there are seene wrought therewith great effects: it dissolueth any manner of swelling or hardnes ẏ is in any parte of the body, and being laide vpon any paine that commeth of a colde cause, although it be of long continuance, it taketh it away, bringing it to be so small vntil it fal of it self, the same it dooth wheresoeuer is any winde. And if it bee in the belly, or in any parte of the body, wetting a Linnen cloth hotte in *Aqua vita* of the best, and applying it to the place, where the greefe of the Stone is, and mingled with Oyle made for the purpose, it maketh a great woorke, it taketh awaye the paines of the Sinewes, and when they be shronk together, in a very hot weather, rubbing them with it, it dissolueth them. The euil called the *Lamparones* that are open or shutte, it healeth. Many other effectes this maruellous licour worketh which I haue not knowen, but these which I haue knowen I doo manifest to al the worlde, that they may

The third part of the thinges that take profite by so maruellous a Medicine, which hath so many vertues as you haue hearde, and euery day the tyme will discouer other greater.

The end of the thirde, and last parte.

The table of the thinges that these three bookes doe containe.

In the first booke.

In the second Booke.

In the third Booke.

Of

A

Booke which treateth *of two medicines most excellent against all venome*, which are the *Bezaar* stone, & the hearbe *Escuerconera*.

Wherein are declared their marvellous effectes & great vertues, with the manner howe to cure the sayd venoms & the order which is to be vsed for to be preserued from them.

Where shall be seene greate secretes in *medicine and many experiences*.

Newly compyled by Doctor *Monardus of Seuill*.

1574.

Translated out of Spanish into English, by Iohn Frampton.

1580.

E A

¶ To the Ryght VVoorshipfull, Fol.112

Mayster Edward Dyer Esquier,

Iohn Frampton wisheth increase of all woorship with perpetuall felicitie.

Inding heretofore, Ryght Worshipfull, my former translation out of Spanish into Englysh, of the woorke of Doctor Monardus of Seuyll, treating of thinges of the Weaste Indias, to bee some-thing painefull to mee, not before accuustomed in translations, in tongues so farre differing in Phrase of speech: I was forced to cutte off, and to leaue three Bookes of the whole worke vndone, dedicated vnto three honourable Persons whereof the first Booke doeth shewe as well the great and rare Vertues of the Bezaar stone of the East India against Poyson, hotte, or colde, as also his wonderfull force agaynste the Plague and Pestilence, and many other diseases: as hath in olde time beene written by the most excellent Phisitions, and as Doctor Monardus and others the learned of this our tyme, nowe in thys age finde by present proofe. The seconde of these three bookes dooeth open the vnspeakeable vertue in Phisicke of yron and steele, and howe all the diseases

eases of the bodie from the toppe of the heade to the soale of the foote may be cured by the same, so as no drugge in the worlde is thought to bee comperable to the same. The thyrd book sheweth the mischieses that growe by drynkyng of drinkes whotte, and what Benefite dooeth followe by drinking our drynkes colde, &c. And Syr, finding many thankfullye to take my sayde former simple trauell too you heeretofore dedycated: and your Woorshippe aboue all desert of my parte to recompence the same, and beeyng earnestlye and often exhorted by the learned Phisition Maister Doctor Hector nonnes to translate these saide 3. Bookes also, the remanent of Monardus woorkes, and to make my Country men of Englande pertakers of the benefite of the same, I tooke it in hande, as inflamed with the great commendations that this learned man made of the sayde three Bookes, and especially of the Booke treating of the benefite of yron and steele in Phisicke. And hauing nowe thus finished the whole Woorke, I dedicate the same to your Worship, as to the man to whome I am moste bound, and that dooth of manye best deserue the same, requesting you too take it in good parte & to beare with the base doing of the same. And calling to remembraunce of what moment in sometimes A man of value may be to a common Weale, and howe common in the worlde the practise of Poyson is, and what malyce raignes nowe among men, and how needfull it is that some kinde of persons should feare and prouide for the worst, and

and weighing that by our Persian Marchants and by other meanes the Bezaar stone this greate Iewell is brought into the Realme, and may bee compassed in this our time for a little money: And withall, weighing that Iron and steele bee thinges tending so much to the cure of all diseases, and bee the naturall home commodities of England and such as are common, and that are both easily and cheaply to bee had by euerie poore subiect, I haue the rather for the ready benefite that might ensue, taken the dispatch of the translation in hande with purpose no longer to keepe the same out of printe: and so I most humbly take my leaue, from London the xv, of Iune. MDLXXX.

Your worships most bounden
John Frampton.

¶ *To the right excellent Ladie the* Duches of Beiar, Marquesa of Ayemontey and of Gibraleon, Countesse of Benalcasar and of Banares, Lady of the townes of Burguillos, Capilla, and Curiell and their Iurisdictions, and my verie good Lady, Doctor Monardus your Phisition, wisheth health, &c.

SUch as are accustomed to write any worke, right excellent Lady, dedicate the same to some great Prince, or Lord that it may be read of him with more respect and with better will. So I most excellent Lady haue more reason to do this: the one, by reason your excellencie is so great a Princesse, & the other, because I am seruant to your excellencie, and that by your meanes I had knowledge of the Bezaar *stone, & of the hearbe* Escuerconera, *of the which I meane to treat in this booke. The which are two thinges of great importance and verie necessarie for the life of mankinde, seeing that they cure and heale so many and diuers diseases, as in the proces of the worlde shall bee seene. And seeing that by meanes of your excellencie I attained to the full knowledge of these two thinges: euen so I doe dedicate thē to you, that by meanes of the fauour of your excellencie, all the great vertues and marueilous effectes of these two notable medicines may be knowen, & they shal take in good part the good work and labour that heerein hath bin taken. The which I desire your excellencie to receiue, as of a seruant that desireth to employ his life in the seruice of your excellencie, as also procureth that yours may be encreased verie many yeares.*

The

The Booke which treateth of twoo medicines most excellent against all venome, to say, the Bezaar stone, and the hearbe *Escuerconera*. Whereupon *are written dyuers maruellous effectes nowe newely* compyled by Doctor Monardus Phisition of Seuill.

PLinie verye muche complayneth in his Booke of the naturall historye, saying that all thinges in this life are contrarie to man, and that onely to Beastes Nature is a mother. For there is giuen them strength and instinct of nature, wherby they know, howe to choose that whiche is good, and eschewe that whiche is euill: whereas Man onely, beeing left destitute thereof, not knowing what is conuenient for himselfe, neither shunneth or auoydeth that thing which doth anoye him. Which if hee bee not taught to knowe: or of hys owne vnderstanding hee dooth not weigh: it commeth to passe that hee suffer many troubles, and that suddenlye there happeneth vnto him an vnfortunate ende. And amongst those mischiefes wherin he standeth so often in danger, & which euery houre hang ouer his head: those things which bring him soonest to an ende, and which woorke him most hurt: are the venomes whichare founde in manye little hearbes and in diuers minerals, and in many kindes of vermin. Besides those which the mallice of men hath inuented against themselues, there are manye whiche by Nature are in Plantes, trees, stones, and vermin or Beastes: so that man can haue no cause too be proude of his owne dignitye; but rather maye

bewayle him hereof: in that so little a Hearbe can offende him, and so small a frute or stone may destroye him.

Against all these venomes as wel in general as in particular, the Philitions as wel Greekes as Arabiens & Latinistes wrote effectual remedies as well general as particular. Amongest the which they put one in practise, that in tymes past was had in great estimation, and taken for a present remedy, for the greate vertues and maruellous effectes, whiche it wrought against all venomes and accidentes thereof, which they called the *Bezaar* stone. But as tyme is the discouerer of all thinges: so is it the destroyer and consumer of euery thing: for in hauing been hid so long from vs, wee knewe no more what the *Bezaar* stone was, then as if it had neuer beene: and the name thereof was so strange and vnknowne vnto vs, euen as the townes in Scitia. Time it selfe willing to restore again vnto vs this precious stone hidden from vs so many yeeres: not onely discouered the same vnto vs, but iointly therwith hath descried vnto vs an hearbe, which hath the like vertues and effectes against all manner of venome, which hearbe is called *Escuerconera*, hauing beene discouered but a fewe yeeres past to our exceeding great profit and commoditie.

The hearbe Escuerconera.

And because these twoo thinges, to wit, the *Bezaar* stone, and the Hearbe *Escuerconera*, bee so lyke in operation, and haue so many and the selfe same vertues, against venome, that I determined to write of them both togeather, and to shewe the proper Vertues of these twoo thinges so excellent in Medicine: it is needefull first to knowe, and therefore treate of the Venomes as a beginning of the woorke: and to declare what Venome is, and the cause of suche as haue taken Venome, and then the remedies thereof, and howe they may bee preserued from them: and therefore we will treate first of Venom, for that it will

will serue not a litle for the intent of that which we minde to write of the *Bezaar* stone, and the hearbe *Escuerconera*.

Venom is a thing, which beeing taken at the mouth, or applyed outwardly dooth ouercome our bodies, by making them sicke, or by corrupting of them, or by killing them: and this is founde in one of these foure thinges: in plants in minerals, in beasts, or in mixtures, ẏ which worketh their effectes, eyther by manifest qualitie, or by hidden propertye, or both. These venoms partly do kill vs: partly we vse them for our profite and bodily health, and partely the people of auncient time did vse them for a remedy against their great labours. That which doth offend vs as well in generall, as in particular, *Dioscorides* in hys sixth booke of his history of Plantes doeth treate of very exactly, putting in generall these remedies, and in particular, that which is conuenient for euery one of them: and the same did other Greeks, Latinistes, and Arabians, which are to be seene, who will more particularly know of them. *Dioscorides*

These did write of many medicines, with the which euery one may preserue themselues from poyson: for the malice of mankinde is very great, and many haue procured for their interest, and reuenge, not onely with venome to offend and kill the common sorte of people: but also Emperours, Kinges, great Princes and Lords: the which in how much more high estate they are appointed and placed, so much the more danger they are in.

And manye notable men of the olde Writers fearyng this, did compounde many and diuers medicines, that by meanes of them they might not be hurte by venom or venemous thinges that might be giuen them. As for example, the Emperour Marco Antonio did vse suche thinges, who fearing to be poysoned, tooke euery morning a little Triacle and Methridate. Somstimes his confection Methridatica, other times certeyne leaues of Rue. with Nuttes and *Emperor Marco Antonio.*

Figges: and so they did vse the like medicines because they would not be offended with venome, if any were giuen vnto them.

Others there bee which doo vse venome too remedye and heale many diseases: and likewyse the Philitions doo vse them to expell and euacuate the Humours that doo abounde ouer muche in our Bodies: for that this cannot bee doone effectually, vnlesse there bee vsed violence against nature, & so the purgatiue medicines beeing strong, doo not wants Venome: trueth it is that it is procured with all dylygence too correcte and prepare them, but although that thys bee doone, yet alwayes there dooth remayne venome wherewith that woorke is made so strong.

Also they vse venomes in Surgerie, with the which they doo roote out and eate the naughtye flesche and the superfluitye of woundes, and doo open and serue to burne. Where it is needefull lykewise the venomes doo preserue from diseases: as Quicksyluer beeyng carryed about, one dooeth preserue Children from the euill of the eye: and the *Sublimatum* from the Plague. I knewe one that kepte sicke people in an Hospitall, where they dyd heale manye that were sicke of the Plague: And with carrying continually a peece of *Sublimatum* neere vnto his hearte, it neuer came to hym, neyther was hee sycke of anye suche disease.

Quicksiluer.

Sublimatum

Historie.

Others in olde times being Infidels did vse venoms, wherewith they deliuered themselues from euill Deathes, Iniuries, or perpetuall Slauerye, whiche haue beene taken alyue they shoulde haue suffered. As *Demosthenes*, whom they woulde haue put to a mosse cruell death and notorious, preuented them by taking venome that hee carried with hym continuallye a little Cane vnder hys hayre behynde his eare. The lyke dyd *Democrito* with venome which

Demosthenes.

Democrito.

whyche he carried in a Ring: and *Hanniball* when hee sawe him selfe ouercome: lykewyse *Cleopatra* because *Pompeio* shoulde not tryumphe ouer her: and manye others for to deliuer themselues from vile Death, whych they looked for, had rather to take it with their own hands, then too suffer their Enemies tyrannous tryumphe ouer them.

Cleopatra.
Pompeio.

The principall tokens whereby it is knowen when one is venomed, or hath taken Venome after he hath eaten or drunke, are; if hee doe feele foorthwith very great heauinesse; and bee ouerladen as it were in all the bodie, with greate faintnesse; or doe vomite, and that out of his stomacke, there doeth come an horrible sauour; the colour of his face to chaunge sometymes yellowe, other times pale; or else too bee of the colour of Earth, and of these colours they doe chaunge their lippes, their nayles, and all the bodie; they are so disquieted that they cannot stand neither on their feete, nor lye in their bedde, but rather with fayntnesse and griefe they tumble in their bedde, and on the grounde; they doe feele at their heart greate fayntnesse, and are subiecte too soundinges, and are driuen too vomite, yet they cannot; the whyte of the eyes doe turne too the colour of bloode and are inflamed; they looke with a furious countenaunce and horrible; their Pulses beate out of order; and lykewise their breathing; and aboue all, an vniuersall Colde, throughout all their bodie:

Tokens of thē them that venomed.

And chiefly in the lower partes, and this is conformable to the venome they haue taken: for if the venome were colde, all the body woulde waxe colde, especially their Feete, Handes, and Face and breathing out colde; they are foolishe and well neere wythout Judgement: if the venome bee hotte, they are troubled and vexed wyth greate Dryeth, and

inwarde

and inward and outward burning, that it seemeth to them they are fired.

To know what venom it was.

It is also necessarie (to know what venome they tooke) for too see the vomite, and what they doe casse vp withall, to iudge by the colour what venome it was: and beeing knowen by this way, or by Relation, or otherwaies beyng apparaunt, it must be remedied by his contrarie, for to extinguish and kill the malice thereof, as all the auncient Philitions haue sufficiently written of, as well in generall agaynst all, as in particular against euerie one of them, for that euerie one hath his contrarie effects for to remedie the malice thereof.

Euill signes.

The tokens that be most euill in them that haue taken venome, by often soundinges, and to cast vp the white of their eies, they doe waxe verie red, and put out their tongue verie great, and blacke, and the pulse fall, colde sweet vniuersally throughout all their bodie, chiefly in the extreame parts, and in their breastes, and they are desirous to vomit, but cannot, and they haue their vnderstanding troubled: and this is in alkinde of venom being taken, or by bitings of venomous beastes, in so much that they talke volely as though they had the frensie which is a mortall signe.

To know what venom it was.

It is needfull, for the better knowledge what venom it was, that it bee seene if there did remaine any thing of that which they had eaten or drunken, and to see what was that which was mingled therewith, iudging it by the colour, the smell and the taste, or gining it to a Dogge, a Hen, or a Cat, and marke how it worketh with them. For if any of them waxe sadde or heauy, it is a token that there is venom: and if they die, it is a token that the venom was strong.

The cure.

And being knowen to bee venomed the first thing that is to bee procured, is, that he which is sicke doe vomite, which is the thing that doth most profit, bycause there should be no time for the venom to enter, by the vaines, and arteires, for to come to the heart, for if it come thither, it is past all mans helpe,

helpe: and therefore it is conuenient that this remedye of Vomite be done with all speede, that it may be expelled, before it passe from the Stomacke. And for to cause Vomite, there must bee procured thinges that in very shorte time will prouoke it, as to put the fingers in hotte water, and the mosse common thinge is sweete Oyle, drinking muche quantitie thereof in suche sorte, that they fil their Bellies therewith: that it may the better bee expelled: the whych hauing receiued, they shall with their Fyngers, or feather prouoke them to vomit, which must be done vntill that you perceiue that all that be expelled, and casse out which was eaten or drunken, which did hurte. And if the Oyle bee not sufficient too dooe this, there may be made thinges for to cause vomite, beginning by the mosse Weake, as the seething of *Dill*, the Seede of Radishe of Camamell and other like thinges, that dooe prouoke Vomite, adding to the seething, if it bee needful, a Dramme of *Agarico*, the which althought it doe prouoke vomite strongly, it hath also the propertie to breake the strength of the venome. Some for a greate secrete doe giue a Pinte of Water of the Flowers of Orenges warme, which although it dooeth prouoke Vomite, it hath also a particular vertue too extinguishe, and kill the strength of the Venome, it musse bee giuen hotte the quantitie of a Pinte. And heereof it commeth that the Water taken out of the Flowers of Orenges which is a kinde of *Cydron*, hath greate vertue againsse Venome, as we haue written in a little Booke which is printed with others of mine in Latine, that doeth treate of Orenges. It is very good that with the thinge which prouoketh vomite, there bee mingled thinges that haue vertue against venome, as Triacle, Methridato, and other like thinges, the which heereafter wee will treate of.

Oyle of Vitriolo.

In our time there hath beene compounded and drawen out an Oyle, which they call Oyle of Vitriol, or Coporace, and it is taken to bee that onely wych is moste excellent for too expell and caste out Venome, and for too extinguishe the malice of as many thinges as are nowe knowne too bee venomous: by taking fire droppes thereof with some Cordiall water, for that it maketh the Venome too bee vomited out, extinguishing the malice of the venome. And not onely this Oyle of Vitryall dooeth profite vs for any manner of Venome, but also it is founde out to bee an effectuall remedy for many other infirmities, as *Enoximius* dooeth shewe beeyng a greate *Alcumiste*, and also verie well learned in all kinde of Medicinall Distillations.

He that shall cure them that haue taken Venome muste haue a speciall care at the firste too procure Vomite, for that it is the principall and first grounde, for to go about to cure and heale them of venom, to minister such medicines that will provoke vomite.

And the Vomite beeing procured, there must bee giuen afterwarde too him that is sicke, medicines that haue particular vertue for too take away, and kill the force that the Venome hath lefte in his Stomacke and other principall Members. And foorthwith it must be procured to knowe what manner of Venome in particular the sicke Person hath taken: for that beeing knowen, goe foorthwith too *Dioscorides*, *Galen*, *Paulo*, *Auicen*, and other Authours: for they prescribe the remedies in particular against euerie one of the saide venomes, of the which they doe write at large. If so bee that any of the Venome haue stayed so long in the bodie that it be descended downe to the Guttes, so that it cannot bee expelled by vomite, let them vse a gentle glister, that they may auoyde by Stoole the venome that wents to those

parter

partes.

If they knowe not what Venome the sicke person tooke, it must bee seene by the Accidentes of the Venome which will shew whether it be hot or cold: for if the venome be hot, the face wilbe inflamed, and great heate wilbe inwardly, & beating outwardly ouer al the bodie, the eies red, the nailes swollen, an extreame drieth with some heate, with burnynges, and heatinges in the Stomacke: then it is certayne that the Venome is hotte, and according thereunto the remedyes muste bee gyuen. And although they haue greate vertue agaynst Venome, and doo alter and take away the euil heate that is imprest in the members being receyued inwardely, with these Medicines that bee against Poyson, and whiche are very colde and Cordiall: yet must they bee applyed outwardely vppon these Members most principall, iointlye with the vse of good Heates, easye and dissoluatiue, altered with colde Cordial thinges which are of a contrarye disposition in operation agaynste the heate, and that may extinguishe the malice and force of the Venome. *Hot venome.*

But if the Accidentes bee in suche sorte that you perceyue the Venome too bee colde, as though the sicke Person were in a Dreame or in a Traunce after the manner of a *Lethargie*, and hath his members colde, and hys Face pale, then they muste vse Medicines more then these thynges, that are agaynst Venome, that they may haue vertue too heate and too take awaye the colde as well inwardely as outwardely, by beating the Bodie and principall members with medicines that haue vertue therfore, and vsing diuers varieties and remedies that do giue heate, extinguishing the malice of the Venome being colde, iointlye with those Heates, which haue vertue therefore. And in thys there ought too bee consideration, that there *Cold venom.*

must bee gyuen the remedyes, that are too bee doone for the Cures and Diseases that the Venome is cause of: not forgetting the principall cause whiche is to kill and to destroye the malice, that is the cause thereof with the medicines and Remedies that I wyll speake of heereafter.

Venome of his owne propertie.

If hee that hath taken Venome do not perceiue nor knowe what manner of Venome it was that hee tooke, nor the Accidentes thereof doo shewe: It is to bee thought that it was of the Venomes whiche doo theyr woorke of theyr owne propertie whiche is the woorke of all kynde of Venomes: then it is conuenient that there bee had more care procuring vomytte, and that it bee effectually doone, as it is aforesayde. And if any bee desended into the Guttes, let him haue a gentle Glister that in all properties hath a knowne vertue agaynst Venome, whiche remedies are called *Bezaartical*, the whiche muste bee vsed at all tymes with his meate, and drynke, procuring the inwarde and outwarde comforting of the principall members, and vsing Meates of Substaunce, that maye gyue great strength, taken out by a small Presse and in anye other sorte that is needefull, in the which there muste bee put thinges that haue Vertue agaynste all kinde of venome, of the whiche wee will treate of heereafter.

And thys muste bee done, not onely in them that bee Venomed with vnknowne Venome whiche worketh the malice of it owne propertye, but in suche as haue taken knowne Venome whiche woorketh by qualitie: for that the Venome is a thing that dooth moste of all pull downe and weaken Nature, makyng leane verye quickly, and ouerthrowing the Vertue and strength thereof. These Medicines which haue this vertue and speciall propertys agaynste these Venomes, are many: some bee simples

ples and other compounds: and because there are many of the one and of the other, I will speake of them that are most vsed, and wher is sen greater experience of thē which are compounded. The principall is the triacle that *Andromacho* wrote of the whiche if it bee well made, is the mosse principall Medicine of as many as euer haue beene compounded against al kinde of venome. And although it bee of a true composition, yet there lacketh some Medicines alwaies to doo that which is possible, we doo see that in thys case it dooth maruellous effectes, and not onely being taken with some water made for the purpose, but also beeyng put into prickes or bytinges of venemous beastes, and likewise in Apostomes full of poyson, which are made in the time of the plague.

Triacle.

The Methridate is of a very great effect, in this case, and doth serue sometymes for triacle. That of Cidrons and Emraldes doo make a maruellous woorke, in all venome. The Earth *Sigillata* hath a prerogatiue aboue them, especially in feuers which haue an euil qualitie. The triacle *Diabhesaron*, is for the purpose in colde venoms and in bytinges of venemous Beastes, and in especially in the bytyng of a beast that is madde. And so you haue many other compounded Medicines that haue vertue and propertye against venom: but these which I haue spoken of, are the most principal, and found most true by experience.

Methridate and compoūded medicines.

The simple Medicines bee many, the most principall is the earth *Lemnia* so celebrated of the olde writers, in especially of *Galen*, who only to see it, and to see how the priestes did make it, sayled to the Ilande of *Lemnos* that at this day is called *Estalimene*, whiche is the most principal simple medicine that the Greekes knewe.

Medicines simples. Lemnia

The true *Diptamo* is another which groweth in the Iland of *Creta*, which at this day is called *Candia*, whereunto the people of the Isle doo runne, when they feele themselues

Diptamo.

hurte by any venomous hearbes, for by eating thereof they are healed.

Escordeon. The *Escordeon* is of so greate vertue in preseruing from corruption, that in a Battaile the dead bodies whiche were fallen downe vppon this hearbe, were long time preserued without any putrefaction: and the others which fell not on this hearbe, were found very rotten and in peeces.

The seede of the Cidron. The seede of the Cydron are of marueillous effecte agaynst venom, as Atheneo doth shewe, in a large historie treating therof. The same vertue haue the small grains of Orenges, seing that they are nére to the nature of Cidrons. The bone of the hart, of the Dére called ỳ Hart, is of great vertue against venom and soundings of the heart, the same dooth the *Iuory.* Iuory, it doth heale marueilously the Iaundise of ỳ which I haue seene greate experience in many. *Precious stones.* All precious stones haue the same vertue against venom, in especially, the Iasint, & the pearles, & much more the *Esmeraldes.* Emralds of the whiche being taken nine graines, it doth resist al venom, and in the infirmities that are of poyson, chiefly wher there are pricks of venemous beastes, & in stooles of blood being venemous, *The Vnicorn* and in feuers of an euill qualitie. The true Unicornes horn is a thing of most effecte aboue all others, and wherein moste experience is founde, whereof there is but lyttle wrytten. Onely Philostrato in the lyfe of Apolonio, sayeth that it is agaynst venome, the whiche the late wryters did amplifie. It is conuenient that it bee the true Unicornes horne, by reason there is much false and fayned. I sawe in this Cittie a Venetian that brought hither a peece *Historie.* verye greate, and he asked for it fyue hundreth Crownes, and in my presence hee made experience of it. Hee tooke a threede and dyd annoynte it well with the Hearbe of the Crossebowe shooter and dyd passe it through the Crestes of twoo Chickens: vnto one of them hee gaue a lyttle of the Unicornes horne stamped in a little common water, and to

the

the other hee gaue nothing at all: this died within one quarter of an houre, the other that tooke the Unicornes horne, dured out two daies, but he woulde not eate, and at the ende of them hee died as dry as a sticke. I doe beelæue if it had bæene giuen to a man that hee had not dyed, bycause hee hath the wayes more broade, and thereby hee may expell from him the poyson, and to hym myght bee giuen other remedies, by meanes whereof with the Unicornes horne hee might haue beene deliuered. Of all these medicines I doe compounde certaine pouders, that are well knowen by their manifest qualitie, as also by their hidden properties, which haue great vertues & are of great efficacie against all venomes, and for Pestilent feuers, or if they haue any euill qualitie, or wherssoeuer there bee an euill humour or a cause venomed, they take of the earth Lemnia or our Belearmenike prepared, the waight of eightæne pence, the sæde of Cidrons, *Escordeon, Dipsamo*, pearles prepared of euerie one the waight of twelue pence, the bones of a Dære called a Harte, Iuorie, the waight of six pence of euerie one, the Unicornes horne, and the *Bezaar* stone, if it bee to bee had the waight of xx. graines, let them be made in smal pouders, and let there be mingled with them ten leaues of golde, of the which there shall bee vsed the waight of thræe pence, with some water made for the same purpose. For the effecte that it muste bee ordained it must be taken many daies fasting, and it must bee put into the meates and substance that shall bee taken for that it worketh verie greate effectes, by taking away the strength of the venome, and pressing downe the force thereof, comforting the hearte: and the rest of the principall members, taking away the euill disposition of the venome that had taken roote in the bodie. And lykewyse they vsed them in Pestilent Feuers that haue an euill disposition, for it taketh away the venomous malice of them, the which if it bee not done, the cure is in

Note.

in vayne. Likewise it is to be giuen to them that are bitten with venomous beastes, or pricked of them, because it may extinguish and kil the malice of the venome. And although that these pouders are of so much vertue as aforesaide, the *Bezaar* stone is of greater vertue and excellencie, for that in it alone is founde all the vertues and properties that are in all medicines which we haue already spoken of, by his own propertie hidden and by grace from heauen infused into it against venomes: which you shal find to be the best and most present remedie of all others, as we wil shew in that which followeth.

Of the Bezaar stone.

The names of the stone.

THis *Bezaar* stone hath many names: for the Arabiens dos call it *Hagar*, the Persians *Bezaar*, the Indians *Bezar*, the Hebrewes *Belzaar*, the Grecks *Alexipharmacum*, the Latinistes against venom, the Spaniardes the stone against venom & sounding. Conrado Gesnero in his booke that he made of beastes, speaking of the Goate of the mountaine, saith that this name *Belzaar* is an Hebrew name, for that (*ben*) in Hebrew is as much to say as Lorde, and (*zaar*) venom, as if ye would say, Lord of the venomes, and by good reason it is so named, seing that this stone is Lady of the venomes, and doeth extinguish & destroy thē as being Lady, and mistresse ouer them. And of this it commeth that all thinges that are against poison, or venomous things are called *Bezaarticas*, for their excellencie.

Conrado.

Where they are ingendered.

This stone is ingendred in the inner part of the beast, that is commonly called a Goate of the mountaine. The ingendering of stones in beastes is a common thing, and also in man chiefly, there is no parte in his body, wherein they bes not

ingendred turne too leaues of I m

not ingendred: and likewise in byrdes, and fishes, & rattes of the field.

Plinie in his 28 booke the 9. Chapter, saieth that the wilde harts goe to the hollow places where snakes and serpents are, and with their breath doe bring them forth and eate them. And this is gathered hereby, that they doe it eyther to heale them of some disease, or to ware yong againe, that they may liue many yeeres. The Arabiens doe amplifie this cause and say, that the wild harts by eating of these serpentes, come to ingender the *Bezaar* stone: and they declare it in this manner, *Plinie.*

In these East parts are bred certaine beastes, which are called harts, which for the great heat of the Sommer goe into the caues and hollowe places, where the adders and snakes and other vermin being of poyson are, which in that country be many and verie venomous, bycause the country is so hot: and with their breth they driue them out, and tread vpon them, and kill them, and eate them, and after they are filled with them, they goe as speedily as they can where water is, and they plunge themselues therein, in such sort that they leaue no parts of their bodies out, but their snowt, for to fetch their breath: & this they do, that with the coldnes of the water they may delay the greate heate of the venome, which they haue eaten: and there they remaine without drinking a droppe of water, vntil they haue alayed and cooled, that feruent heat, wherein they were by feeding vppon the venomous vermine. And being in the water there doth ingender in the places where the drops of water commeth forth of their eyes, a stone, which being come forth of the water, falleth from them, and it is gathered vp for the vse of medicine. This is that in effect which the Arabiens doe write of the manner howe the *Bezaar* stone is ingendered. I haue procured and with great diligence sought of find out by such as haue come from the India of Portingal, and such as haue past beyond the China to knowe the trueth of thys *Historie.*

How the Bezaar stone is ingendered.

matter: and it is thus.

In the greatest India, (where Ptolomeo doth write to bee founde so much goodes, and so greate riches before the Riuer Ganges in certaine Mountaines which doe ioyne with the Country of China) there doe breede certayne beastes like to Hartes, as well in greatnesse as in swiftnesse, and are verie much like vnto Hartes, saue in some respecte they doe participate with goates, as well in their hornes which they haue like a goate, beeing turned backeworde, as in the making of the bodie: whereby they giue them the name of Goates of the mountaine, wherein in my opinion they are deceiued, for they rather ought to bee called Hartegoates, in that they haue the parts and likenesses of both, which is of a Harte and of a Goate. These Hartgoates in those partes doe vse themselues lyke to the Hartes, that Plinie speaketh of, in these places as is aforesaid, that goe to the dennes of wilde venomous beastes, and with their breathing cause them to come forth and eate them: and afterwarde bee goe whereas water is, and do plundge themselues therein, vntill they perceiue that the furie of the venome which they haue eaten bee past, and vntill then they dare not drinke a droppe. And beeing come forth from thence, they goe into the fieldes, and there they eate many healthfull hearbes, of great vertue, which are against venome, which they by their naturall instincte doe know that there doe aryse as wel of the venom which they haue eatē, as of the herbes which they haue fed on, being ingendred by meanes of the naturall heate, and by that vertue which is declared, beeing infused at the time of the generation in the inner parts of the bowelles, & in other parts of their bodies, certaine stones, of the greatest and of the smallest sort, which is a thing of great admiration, & of the greatest vertue that to this day is knowen against venom. It is vnderstoode of that venom which is so pernicious and hurtfull that they did eate, & of those herbes being so healthfull

ful that they fed vpon it, by a marueilous worke, the *Bezaar* stone is ingendered.

And as they whiche come from those partes, and haue sene this beast from whom they take out these stones, hee is of the greatnesse of a Harte and well neere thys making, hee hath onely twoo broade hornes, with the pointes sharpe, turned and falling muche backewarde, his hayre is thicke and grosse of a mingled colour, for the moste parte, and reddishe, and of other colours: you haue many of them in those Mountaines. The Indians doo hurte them and kill them with weapons and with snares and ginnes: and they bee so fierce, that sometymes they kill some of them: they are very swift on foote, and leape very much, they liue in hollowe places of the grounde, they goe in companies, there bee males and females, their voyces are roarings: they take out the stones from the inner parte of their bowelles, and of other hollowe partes of the bodye, and they vse muche diligence in the taking out of them, by reason the Portingales that doo trade thither, gyue muche for these stones, that they doo so take out, and they carrye them to the China, to sell: and from thence to Maluco, and from Maluco to Calicut, for there is the greatest vtterance of them, and they do esteeme so much of them, that one is woorth there, beeing fine, fiftie crownes as they are here. *The figure of the beast.*

And as I was wryting this treatise I went to see a beast, that shoulde seeme to bee the same, by reason he hath all those markes which those of that partes haue, which I sawe in the house of the Archdeacon of Mebla, beeing a woorthie Gentleman, which was sent him from very farre Countries, by the way of Affrica, and is in thys forme and fashion: Hee is a Beasse of the greatnesse of a wilde Harte, hee hath the same hayre, colour and horne, that a Harte hath, he hath the face, the head, and the tayle like a Harte, hee is swift in running, like to a Harte, his snowt is *Historie.* *His figure.*

like to the Hartes, and lyke wise his countenance, his bodye is lyke to a Goate, for hee is lyke to a greate hee Goate, and hath two hornes turned backwarde, somewhat falling with the pointes wrested, that hee seemeth to be lyke a he goate, and all therest like to a Harte. There is one thing in this beast which in greatly to bee maruelled, for if hee fall from a Towre downe to the grounde, hee lyeth vppon hys hornes, and receyueth no hurte thereby, but rather dooth rebounde as a ball of Winde in the ayre: hee eateth grasse, breade, and all that you giue him, hee is of great strength, and is alwayes tyed with a Chayne, because he breaketh and byteth a sunder the cordes. I doo looke stil when he will dye, or that they will kill him, to see if hee haue the *Bezaar* stone.

The forme of the stones. The making and fashion of the stones bee of diuers maners for that some bee long as the stones of Dates, others bee lyke to Chestnuttes, others like to rounde pellottes, of earth, suche as are shot in Crossebowes, others like to the egges of Pigions, I haue one lyke to the kidney of a Kidde, there are none that be sharpe pointed.

His colour. And as these stones bee diuers in their makinges so they doo varie in their colours, some haue the colour of a darke baye, others bee of an Ashe colour, commonly they bee of a Greene colour, and with blacke spottes, such spottes as the Cattes of *Algallia* haue, of a sadde gray colour, al which are finely compounded of certeyne thynne skales, or rindes, one vppon an other, lyke to the skales of an Onion, verye artificially set, and those rindes are so excellent and so glistering, that it seemeth as though euery one of them were burnished by Arte, and so taking awaye that whiche is vppermost of all, that whiche remayneth is muche more glistering, and shyning, then that whiche was taken awaye: and heereby they are knowne to bee fine, and true, and onely for this I tooke away from that whiche I haue,

see back to forth leaf backward 2 marks

the 2 mark

haue, the vttermost shale, that was vpō him, and that which remayned was as glistering and more then the first, these shales are greater or smaller according to the greatnesse of the stone, it is a light stone and easie to bee scraped or cutte, lyke to Alabaster, because it is softe: if it bee long in the water, it dissoluetb. It hath no heart nor foundation in the inner parte, whereuppon bee is formed, but rather is somewhat hollowe, and the hollownesse is full of Powder of the same substaunce that the stone is of, whiche is the best. And this is the best way to knowe whether the stone be fine and true when it hath that pouder, for they which are false, haue it not, and by these twoo thinges they whiche are fine and true, may well bee knowne from those which are false and counterfayt. In them that are moste true bee these thinne skales and rindes, glistering and shining ane vpon another, and the inner parte hath that powder which I haue spoken of: and those whiche are not true haue neither the one nor the other. For I sawe one that was broken, to see if it were fine and it had shales, and in the inner parte it had a graine or seede wherby the Indian deceiued many.

It is light

Which are fine.

Guido de Lanazaris, a man naturally borne in this Citie, whith trauelled all the rounde worlde ouer, and was in those partes of the China, sayde vnto mee, that there were Indians that counterfeyted them with a composition that they vse and knowe, but the twoo thinges which is afore sayde they coulde neuer bring to passe: to wit, the glistering skales, and the powder, that is in the inner parte. And bee sayde to me, that they were there much more esteemed then amongest vs, because they bee healed with them of manye diseases.

Guido de Lanazaris.

In great estimation.

Andrew Belunensis doth alledge of Tipthas Arabien, in a booke that bee wrote of stones, and sayeth that the *Bezaar* stone is a Minerall, and that it is taken out after the same manner as the other particuler stones are, of hys

Andrewe Belunensis.

mineries as the *Diamondes*, *Rubies*, *Emeraldes*, and *Agates*: and it seemeth that *Serapio* doth so vnderstande it, when hee spake of this stone. He sayde that the Minerall of this stone is in the lande of Syria, and of the India, and East Countries, in the whiche they were deceiued: for that it is clearely seene that they are taken out of the sayd beasts, which the Indians do take out with great diligence as we haue sayde: and there is seene in them the worke and manifest effect which we will speake of.

Serapio. *Serapio* doth shewe, that in his tyme there were likewise of these counterfayte stones which hee sayth haue not the vertue against Venome as the true *Bezaar* hath. Of this stone I finde no Greeke Authour which hath written of it, nor Latinest: onely amongest the *Arabiens* this matter is treated of, and in some late Writers whiche wee will speake of hereafter, and for this cause onely the Auncient Writers, beeyng *Arabiens* that wrote of it, and the late Writers Latinistes and those of our time, amongst the *Arabiens*, hee that dyd moste largely write of it, was *Serapio* a learned man, in hys Medicinall Hystorie in the 306. Chapter where hee writeth many thinges of the *Bezaar* stone worthie to bee knowne, the which of his owne authoritie he sheweth how great excellencie this stone hath against all kinde of Venome, of what manner and qualitie soeuer it bee, and agaynste the bytinges of Venemous beastes, extinguishing and taking away the grounde, and euill qualitie, that the venomes doo infuse into the bodies, deliuering them from death that shall vse it. It is giuen in Pouder, and they say that it doth the same effect by chewing of it, or holding of it in the Mouth: for after it is taken, it doth prouoke sweate and doth expell the Venome, and maketh the worke sure, saying that beeyng carried about any person, and that it touch the flesche, and bringing it ouer the left parte, it doth preserue him that shall so carrie it about

The old writers wrote of this stone.

Serapio of his vertue.

Note.

bout him that no venome, or venomous thing shall offende him: for being applied to the bodie, it resisteth venome that it may not offende him: and them that bee infected therewith it healeth. And this it doeth not onely to them that haue taken venome, but vnto suche that haue had it put into their Syrope, apparrell, or letter, or other parte that may offende them. The same *Serapio* sayeth, that this Stone dooeth profite muche against bytinges of beastes that are venomous, and in their Prickes taking the pouder thereof at the mouth, and prouoking sweate, it expelleth it from the inner partes: it profiteth much, too cast the pouder of this stone in Prickes, or in woundes made by these venomous beastes, for it destroyeth and taketh away the malice of the venome, and although that the sores beeing so made by these beastes dooe beginne to corrupt, it cureth and healeth them, and the pouder of this stone being put vpon the venomous beasts doth take away their strength, and if it be putin place where they do wound any, although they make a sore, yet the malice of the venom doth not take holde.

And this is seene by experience in the venomous beastes called Adders and Snakes, for the pouder beeing put in place where they doe byte, all their venemous strength is taken away and nothing doth remaine but the signe thereof. Three graines of this pouder wet with some licour, beeing cast vpon snakes and adders, they die foorthwith. Thus much *Serapio* saieth.

Rasis, Simia of *Gallen* a man amongest the Arabians most learned in the booke, which hee wrote called *Conment*, saieth thus: the *Bezaar* stone is that which seemeth sometimes yellowe and softe, without any manner of taste, the which hee saieth that he hath experimented two times, and hath found in it vertue of great efficacie against *Napelo* the strongest of all venomes. He sayeth also that he hath seene in this stone the most maruellous effectes against all venome

Rasis.
Simia of Galen.

venome that euer he saw in any medicine, that was against venome either simple or compounde, or any composition made against venome, as Triacles, or other compositions, for that the *Bezaar* stone is of more efficacie and vertue then any of them. The same doeth agree with the bookes he made to the King Almasor, saying. The euill venoms that doe offende the heart and woorke their effects, O how little profite doeth any cure prouе in them, if the *Bezaar* be not taken, for that doeth resist it: and he sayeth, moreouer I my selfe saw that it did resist the venome called *Napelo* which is the venome that doeth penetrate more then al venoms: thus much of *Rasis*.

An other Moore verie learned and a great Astronomer that wrote of stones figured vnder signes and Planets and the vertues they haue, was called *Hamech Benreripho*: hee in his booke that he wrote of the vertue of Plantes and of stones and of beastes, that serue for the vse of medicine, sayeth the *Bezaar* stone is against all venome, and it hath besides this particular propertie taken in pouder against the bytinges of Scorpions, and being carried about one, and graueu vppon, he is safe against all the bytinges of venemous beastes.

An other Moore called *Abdala Narache*, a learned man in Medicine, saieth, that the *Bezaar* stone is against all venome, hee sawe it is a precious thing in the handes of the King of *Cordona* called *Miramamolim* vnto whome was giuen strong venome: and hauing giuen vnto him the *Bezaar* stone, by meanes whereof he was deliuered wholly of the venome: forthwith the King gaue his roiall Pallace to him that gaue him the stone, which deliuered him from this imminent death: and surely it was a great gift of a king, the chiefe Pallace of *Cordona*, at thys day beeing a thing so notable and of suche greate value: and the stone was much esteemed, for that so great a price was giuen for it. *Auensoar* a Phisition of the Moores, but a natu-

The King of Cordona.

Auensoar.

rall

Spaine

Looke too leaues
further the 3 marks

rall Spaniarde of *Penaflore* a place lying betwæne *Cordoua* and *Seuill*, gaue vnto one, who was verie much lamented, by reason he had taken very euill venome, of the *Bezaar* stone the waight of 3. graines with the water of Goords, for that it was hot venom, & because it did sæme to be so. For assoone as he had taken it, there did appeare vppon him the Iaundies very yealloW, and he was very weldeliuered and saued from it.

Aueroiz a Phisition and a Philosopher very excellent, beeing a Spaniarde, and borne in *Cordoua*, saieth that the *Bezaar* stone is in great estimation, and verie profitable against all venomous bitings, and especially against the bytinges of Scorpions. *Aueroiz.*

Haliabas doeth make mention of the *Bezaar* stone in three places where he treateth of venomes, but he passeth it ouer lightly, onely shewing that it is soft, and saith that it must be scoured in water and that the water of it must be giuen to them that are poysoned. *Haliabas.*

Rabbi Moises of Egipt, but borne in Spaine, a most cunning Phisition, who followed *Gallen* in all his woorkes, in the booke he made of venomes, in the first thing that he treated of in the thirde Chapter speaking of simple medycines and the vse of them which are conuenient for the bytinges of venomous beastes, saieth the simple Medicines that we haue amongst vs of most profite and greatest experience which are of many approoued, are the seede of the *Cidron &c*. And the other is the *Emeralde* a maruellous medicine against all venome &c. *Gallen* made mention of the third which is the *Bezaar* stone that is taken out of a beast, the which stone is like to an akorn, the colour therof is grén and doth ingender by little and litle making it selfe grosse: and for that they find in it one skale vpō another, some do say that they are ingendred in the corners of the eyes of certain sheepe that are in the East partes: others doe say that they are ingendred in the purse of the gall of the said sheep which *Rabbi Moises.*

is of most certaintie and trueth. There is an other *Bezaar*, that is a Minerall stone in the lande of Egypte of diuers colours, of the which, they ye haue heretofore written, haue declared great marueilles thereof in their bookes, but wee haue proued nothing of this Minerall stone: I haue experimented them, but they haue profited nothing. But the *Bezaar* stone that is taken out of the beasts which we haue spoken of before, we haue tryed the vertue thereof by experience.

And beeing giuen to him that hath béene bytten of a venomous beast, and being applied to the place, he shall be healed and deliuered therof by the help of God. These thrée kinde of Medicines haue béen proued in al kinde of venoms that are in the worlde, that is to say, the sede of the *Cidrons*, the *Emeraldes* & the *Bezaar* stone of the beast. The same is recited in the 4. Chapter. Two thinges doe shew that they are of importance as wel as their vertues: that these stones are ingendred in the gawles of the beasts, it seemeth that it carrieth great reason, for that wee see in many beastes that stones are ingendred in their gawls: the other is as they say that they doe ingender by little and little, the which appeareth by the shales that they are compounded of.

Auicen. *Auicen* a man very wel learned, wrote not of this stone in particular, as of many other thinges, and being borne in *Persia* of the Citie of *Bocara*, he should haue had more knowledge then the Moores beeing Spaniardes, which doe particularly write thereof, onely hee dooeth touche it in the second Canon in ye fourth Chapter saying, that the medicines which of their owne propertie do worke against the malice of venome, dooeth exemplifie in Triacle and in the *Bezaar* stone: and hee speaketh more afterwarde, that the Triacle and the *Bezaar* stone are twoo thinges, which doe conserue the health and the vertue of the spirites, that they may expell the venome from them; and in the fourth

books

booke and the fourth Chapter, and in the fifth Booke in three partes he prayseth the *Bezaar* stone to be effectuall against Venome: and likewise hee doeth the same in the cure with the gall of the Adder, hee sayeth that it is an excellent thing, in the which places he maketh a short rehearsal, and doth as it were but passe them ouer by the way, and also hee tooke not this of himselfe, for hee had it of Rasis in the eyght part that he treated of.

In the same Chapter hee sayeth. the thyng that dooth most profyte, is the *Bezaar* Stone if it were to bee founde: but with howe muche difficultie is it to be hade the Stone is called the *Bezaar*, beeyng a darke redde, and approoued good against Venome: and thus much for them that were in his time.

These are the auncientest Authours that I finde to be amongest the *Arabiens*, whiche haue written of this *Bezaar* stone whiche were not fewe that shoulde haue knowledge in their time thereof, by reason of the greate trade and traffike which the Kainges of *Marnecos* had with the East India, and especially with those of *Persia*, vnto which place came the Merchaundise and precious Iewelles of the India, the which a Gentleman did certifie mee, who was Gouernour there for the Kyng of Portugall a long time, and had knowledge of the Stone and of the fashion thereof, and howe the Indians dyd take them out of the Beastes, and the fashion of them who gaue mee greate knowledge thereof, as I haue declared: and hee did experiment the same and dyd see experience made of it in many of their great effectes. I made experience thereof by one that had the greatest and the best that I haue seene in my life, who hauing had long time a very greeuous disease, wherewith hee was broughte into a Melancholis Passion, and also fearing hymselfe to bee

poysoned, I caused him to take thereof diuers Morninges the weight of three graynes of the same *Bezaar* stone with the Water of Dretongue, and hee was therewith very wel healed.

Many Phisitions of late time and in our dayes haue made mention of this *Bezaar* stone and doo very much extol the same in their books with great Prerogatiues, against al kinde of venome and against many other diseases, which wee minde to treate of, to see what we finde written by euery one of them. Amongest whom *Andrewe Mathiolus* of *Siena*, a man very well learned, in the Commentaries whiche hee wrote most learnedly vppon *Dioscorides* in the sixth Booke, declaring the Medicines that are agaynst venome, by speciall propertie doth write of the *Bezaar* stone very great vertues, and doth approoue it to be a medicine and remedie most principall that at this day is knowen in the World agaynst venome, and he doth referre that, as is sayd, vnto the Authours which wee haue alleaged.

Phisitions of late time.

Mathiolus.

Andrewe de Laguna borne in *Segonia*, who amongest the learned was named *Galen* the Spaniarde for the Commentaries which he made vpon the sixth book of *Dioscorides* in the Spanish tongue, where hee treateth of Venomes, he sheweth how present a remedy the *Bezaar* stone is agaynst all kinde of venome and against the bytinges of venomous Beastes, and agaynst Pestilent Agewes of euill qualitie, and also that it is a greate remedie agaynste the fallyng Sicknesse, that it doeth expell the Stone of the Reynes, and beeyng giuen with Wyne, it breaketh the Stone in the Bladder. There hee noteth howe this Stone is engendered in certeyne Goates of the Mountaines of *Persia*, and howe the Stones that are the best bee bright, and skaley and soft, of the colour of the Fruite of Spaine called *Beringena*, whiche is a remedy muche commen-

Andrewe de Laguna.

ded

ded amongest Princes and great Lords for the effects aforesaide.

Valescus de Taranto, a Phisition and borne in Milan, the Scholler of Tornamira, in the 7. Booke of his experiments, praiseth very much this *Bezaar* stone, to bee of great force against venom and other diseases for his effectes, and for the great fame that was of his woorkes, in this tyme against al venom. Saint Ardonius of Pesauris Phisition, in a booke which hee made of venomes, exceedingly prayseth the *Bezaar* stone and preferreth it before al other medicines, as well simples as compoundes, which haue vertue against venome or bytinges of venomous beastes: and sayeth, that he sawe it and prooued it by great experience. *Valescus.*

Amato Lucitano, a learned man of our tyme, being nowe resident in Ragosa, in his Commentaries whiche he wrote vppon *Dioscorides* in the seconde Booke of Ceruigenitale, dyd treate of this *Bezaar* stone verie learnedly, as a man of Portingall, who did muche enforme himselfe of those of his nation that came from the East India, and hee sayeth that the *Bezaar* stone is of the making of an Acorne, full of spottes, declining to the colour of a sadde blew, compounded with many shales, the which they call *Bezaar*, as a present remedy against al maner of venom, and they take them out of certeine beastes which are like to wilde Partes, that are in the East India, and are called goates of the mountains: they are founde in their bowelles and inner partes, of the which being giuē 3. graynes with the waters of the flowers of Orenges, it is the present remedy against all Venome, killing and extinguishing the venomes, and force thereof, it killeth the wormes giuen with water of *Verdolagas*, & where the Feueris, and where there is no feuer with white wine: he sayeth that he hath experience, and hath cured therewith the Pluresie being very sore rooted, it is conuenient that it be giuen to them, that haue taken venom, in vomittes, and it wil expel the venom, and being giuen to them that haue vo- *Amato Lucitano.*

mitted, it causeth it to be expelled by sweate or by stoole: and being giuen in feuers, the day that they bee accustomed to come, it prouoketh sweate, whereby many times they are deliuered thereof. And in his thirde centuria the 74. cure and the 83. cure, in curing certeyne Pestilent Feuers, hée sayeth, that hauing taken the weight of three graynes of the *Bezaar* stone with water made for the purpose, it extinguisheth and killeth the malice of the venom of such agues, and he giueth it as a most present remedie, and sayeth, that the King of the East India hath this stone in great estimation, and it seemeth to bee so, seeing that in a present, at the tyme of the first conquest that was made there, the Kyng of Cochin sent to the King of Portingall, and amongest many precious Iewelles which hee sent him was a *Bezaar* stone, as a thing of greatest price and estimation, which was little bigger then a nut and was heere much esteemed by reason of the great vertues that it had: and this was the first that the Portingales brought to Spaine, and after they brought many other, they seeing the great effectes that the Indians did with them, and since that time they bring them with Diamants, Rubies and other precious things of great value, which they bring from those parts: and they sell them for great summes of mony.

Nicholas Florentine. Nicholas Florentine amongst them of his time the wisest, in his fourth Sermon where he treateth thereof and in the nienth chapter, doth highly commend the *Bezaar* stone, and agreeth with Aueroiz and Serapio.

Iohn Agricola. Iohn Agricola an Almaine, who wrote of the simple medicines of our time, in his second booke, and speaking of the *Bezaar* stone, sayeth that it is a most sure Antidote against venome, and that it is a diuine medicine and a remedye of most efficacie against venome and bytinges of venemous beastes.

Ierom Montuo. Ierome Montuo a french Phisition of King Henries, in the treaty which he wrote of the remedies of surgery, & of the remedies

remedies of those that had taken venome, he doth preferre the *Bezaar* stone for the greatest remedie of al others, which in our time hath been founde, by great experience that thereof he had experimented vpon many Lordes.

Anthoni Musa Brasauola a learned Phisition of Ferrara in the prologe which hee wrote vpon the antidotes of Mesue, declareth of a maruellous matter that happened in Ferrara of many persons that had taken venom which were remedied by vomitting of the venom with the oyle of *Vitriol* and by taking the *Bezaar* stone. *Antony Musa.*

The counseller Peter of Abano borne in Padua, a man lerned amōgst other of his time, in a treaty which he wrote of venoms in the 81. chap. spake of a certain stone called *Bezaar*, whose propertie and speciall vertue is against deadly venom, deliuering from death with all speede without haning néd of other helpe or benefite of any other Medicine or any Phisition, and so for his excellencie is called *Bezaar*, which is as much to say, as the medicine that deliuereth from al venom, and from death, and from other grieuous diseases. And whosoeuer hath this stone with him, let him bee sure that with it hee shall bee cleare of all mortall venom. *Peter of Abano.*

And a King of England called Edward, was delinered by meanes thereof from a poisoned mortall wound that the greate Soldan with a venomed glaine gaue him in a battaile that they fought beyonde the seas neere to the Citie of Aaron. *Historie.*

When hee was almost dead, there was giuen to him the *Bezaar* stone, by one who was the greate maister of the Templers, which was an order in those daies of great estimation, and verie riche. And hee saieth moreouer that hee sawe in his time another *Bezaar* stone very light in waight and that it might bee straped vpon it: as easily as vppon harde lyme, and was much esteemed.

Conrad Gesnero Tigurion in the booke which he wrote *Conrade of Gesnero.*

of boakes speaking of the goate, doeth much commend this *Bezaar* stone to be against all venõ. Other authors there be that make mention of this stone, but they passe it lightly ouer, only praising it to be good against venom, ingenerall and in particular, the which at this present I lightly passe ouer, for it is sufficiently spoken of by those before rehearsed, wherby it may haue authoritie with al those that therof wil profite themselues.

That as I haue seene by experience.

That which I haue seene by experience I wil now speake of for the more confirmation of the saide cause, and of the maruelous vertues which it hath, wherby it may be vnderstoode what is written by those authors aforesaid, with manifest examples. It is about 14. yeres past that my Lady the Duches of Bejar was aduertised by the Lorde don Iohn Mauriques that in the Court was vsed for such as did sound a stone that was called the *Bezaar*, for that my Lady the Duches had a sonne very sicke of the said disease, wel nere since the time of his birth, and shee beeing desirous of his health did procure to know what remedy might be had, and seeing the ordinarie remedies of Phisicke, which they had ministred vnto him beeing many and diuers by the wysest Phisitions of Spaine, and yet not preuailed any thing, and hearing of the greate vertue of this *Bezaar* stone, they had communication with mee thereof: yet was it to me somewhat strange, for that I hadde no other knowledge thereof then by bookes, and I thought that it had not beene in these partes: then I requested that the stone might be sent for being desirous to ease this Lorde, for his vertues deserued the same, and his great knowledge in al kinde of learning, and in al things that a noble man might haue knowledge in, as also to see the stone which was a thing of mee much desired. The stone was sent for to Lisbebron by meanes of a Genoues, and there was brought two of them verie faire wrought in gold, and each of them as great as a Date stone and somewhat greater, of colour greene and blackishe, lyke

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to a *Berimgena* which is a fruit of Spaine, and the stone being brought not a little to our contentment, euery one gaue their iudgemẽt, & it was agrée'd ỷ at such time as he should sownde, it should presently be giuen him: and the sounding being come in the euening he toke forth with the appointed order, which was brought from the court, that he should take forthwith the waight of three graines of the pouder of the stone, and it should bee cast in water of Dretongue so much as might be sufficient for him, and so it was done. Opening his mouth hee swallowed it downe, the which he did with much difficultie: within the space of halfe a quarter of an houre, after hee had taken it: he recouered as easily, as though he had not had it. And seeing the vertue that was in the stone, we did estéeme it much: and the more for that we sawe that euery time it toke him, he came to himselfe so easily, & when he toke not the stone, the sounding did continue long, and hee returned from it with greate paines, and in long time it seased not: but when the stone was giuen him he came quickly to him selfe, and with great easinesse, as though he had not had any sounding at all. My Lady the Duches carried the stone in her purse, and had the quantity that he should take alwaies in a redinesse, because when the sounding came to him, it might bee giuen him with more spéde, bycause hee shoulde not bee long in paine: so that from the time that he receiued it, his soundinges came not to him so continually as they did before. This being perceiued, I saide one day to my Lady, that it was the doctrine of Phisitions, that the medicines which doe not heale diseases, cannot preserue that we fall not into them, but that it séemed good to mee that wee shoulde giue vnto him euerie morning the pouder of the *Bezaar* stone, that with the continuall vse thereof, the vapour might bee consumed which did ryse vp to the braines, so that what séemeth to be venomous and hurtful, the stone would extinguish and kil, and would consume the vapour that riseth vp from all the body, and frõ

A marvelous great tryall of the bezar stone

some particular member, the rote and originall beeing taken a way of the disease, he should bee healed: so euerie morning it was giuen him fasting the waight of three graines, of the pouder of the stone, with the water of Dretongue, & it pleased God that it should woorke so effectually, that from the day that he began to take it, vntil he died of another disease after, which was more then x. yeares, there neuer came to him any soundings, the which stone he toke vi. monethes together and neuer missed day.

Historie. This effect being proued so great and manyfest, I hauing in cure a young Gentlewoman called the Lady Maria Catano and was sicke of certaine soundings of long tyme, & beeing in cure by learned Phisitions, her disease of soundings was perillous for that it held her x. or xii. houres and those were well nere euerie day: she was in such case that many daies she rose not from her bed. I was called to cure her, seeing the smal helpe that the other Phisitions had done to her, I did not meddle with the common medicines which other Phisitions had vsed many yeares: but I caused to be brought from Lithebron a *Bezaar* stone, and after shee was purged, I gaue it her by the order aforesaide: and from the day that shee beganne to take it vnto this day shee neuer hadde more sowndinges, which is more then twelue yeares: there was spent a whole stone as great as a Date.

Historie. In this time the Doctor Lewes de Cueua, a man learned in his facultie: as he was eating, vnwares a venomous thing did put him to so mortall paines, and was tormented with such accidents of venom which he had taken, that it was thought he would haue died in short time: and although he toke vomittes, and Triacle and other remedies against venom, when I came to see him, he was so euill that there was little hope of his life. And as I sawe that his disease proceeded of venome, and the little

helpe

helpe that the remedies whiche had beene giuen to him dyd: I my selfe wente to seeke for remedie which was the *Bezaar* Stone: and beeing searched for, at lengthe was found in the handes of the sayde Lady Mary Catano, for that the Powder of the inner parte of the stone remained with her: and thinking that shee shoulde not haue taken it, shee kept it, the whiche I tooke, and it was about fiue Graynes of weight, and I deuyded it into twoo papers, and greatlie to his comforte I founde remedye for hys greefe. I returned to hys House, and founde him as full of payne as might bee, I gaue him forthwith the three Graynes of Powder that I carried in the one Paper with the Water of Dretongue, and in the space of halfe an houre or lesse, hee was maruellouslye eased, in such sorte that when night came hee was in good disposition, and out of daunger of Death, whiche was so neere him, in such sorte that the next day in the morning hee remayned well, for as muche as touched the daunger of death, but he remayned in such sorte that in many moneths hee could not throughly ouercome the great euill whiche he had past

The sayd Doctor Lewes de Cuena going by the way with a Lord a hunting, one of his pages being a tall young man, layde him downe to drinke of a poole of standing water, beeing nought, and full of venomous Woormes, and after hee had drunke it, hee felt himselfe so cutte, and in suche sorte, that hee coulde not moue from thence, and hys bellie so swollen, and all his body in so greate a faynttnes, and sowndinges, with greate vomittes and sweate, that they carried him vpon a horse to a Village that was neere at hande, and after they had made some remedies for him, they gaue to him the *Bezaar* Stone that hys Maister carried with him for the lyke purpose, if any thing shoulde happen, and it dyd him so much good, that the next daye he was able to iourny with his maister. *Historie.*

A Childe did eate a certeine venomous thing, whereby hee was in danger of death, and seing that the common remedies did not profit, I caused to bee giuen to the Childe the *Bezaar* stone, and immediatly it was well. And for children that haue wormes, it is lykewise verie good, for that it causeth them to be expelled by dissolution, maruellously taking away the accidents, that are wont to happen to childrē. And this it worketh wheresoeuer you feare any grieke or venomous humour. Ye the thinges that it hath doone most good, hath been in the pestilence, for that there was in Germany a great Plague, and vnto all such as had the *Bezaar* stone giuen them, immediatly was seene the great effecte that it did in them that tooke it. And in an hospital were foure persons infected with this euill, and it was giuen to twoo of them and not to the other, and they that tooke it escaped, and the other twoo died. And then it was giuen to manie that were infected with this euill, and some of them had twoo fores, and some had three, and yet they escaped and of this were witnesses many people of greate credit that sawe it and other meaner persons, as it is very well knowne to all the Court.

For them that are sad and melancholie.

This stone doth profit much to them that be sad and melancholike, the Emperour tooke it many times for thys effect, and it is taken of many persons that are melancholike: for it taketh it away, & maketh him glad and merry that vseth it and to bee of a good disposition. Many I haue seene that haue beene much diseased with faintnesse, soundynges and melancholie, and taking the weight of three graines of this stone with the water of Ortongue they haue bin healed presently In feuers of an euill qualitie and most pestilent, it is meruellous the good worke that it doth: for that it taketh away the malice therof, extinguishing and killing the euill qualitie of the Venome, which is the first and principal thing that the Phisition should doo, for if that this bee not takē away first, the cure is in vaine. Many do vse this stone

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holding a peece thereof in their mouth in the suspected time of a Pestilence, and where as venom is feared, or any thing that is venomous, and also it doth profit much taking it in water to them that are sicke of pestilent Feuers.

A Gentleman had al his seruantes sicke of Agewes that are commonly called Modorras, and he put into a pot of water a *Bezaar* stone that hee had, of the whiche hee caused the sicke people to drinke, and they al escaped and were deliuered from death. And many people for this cause, haue thys stone layde in water continually, that they may drinke therof beeing sicke, for it profiteth much to take away the Ague, and giueth strength to the hart, and not only this stone doth profit in venomous things and venomes, but in other diseases, as it hath bin prooued: & being giuen to them that haue the giddines in the head it doth much profit, and also against opilations. And it happened that a Nunne that had foundinges and greate opilations, by taking the *Bezaar* stone was healed, and like wise of the opilations: and being long time without her customed termes, they came very well to her & aboundantly. This stone profiteth much to them that haue taken Arsenike or other corsiue venom, for that it doth kill and consume the force of the venome, and taketh away the accidentes thereof. Milke hath in this a great prerogatiue, and doth worke effectually, by taking much quantity, and continually vsing ye same, for although that it be a merueilous remedy, it must be vsed in corsiue venomes, for that it maketh the venomes to be expelled by vomit, and doth extinguish the mallice. It is the true Antidote against corsiue venome, and after the vse thereof the stone may be giuen or the pouder, or any of the saude medicines, that haue vertue against venome. Also this stone doth profite much against feuers that bring certeine red spots in the bodie like to Fleabytinges, that commonly doo appeare in their shoulders, and in their arthier parts of the bodie: these do come in sore

Historie.

Well approued tryed by Doctor Mathyas, when diuers in one house had eaten poyson in porridge, by drinckinge warme milke warme, & sonne butter in wonne geuen, none died.

Agewes that doo expell the humours out of the bodie, and for is conuenient that it bee so vsed that it may come out well, and this must bee doone by putting ventosities, and other like helpes, that may expell the Humour, whereby nature is holpen, forbidding oyntments and other thynges that may disturbe the comming out of these thinges. An other thing which is conuenient, is to giue to the sick, when these small spottes doo begynne to appeare, those thynges which doo extinguish and kill the veneme: of the which we haue treated very largely hauing respecte not to let blood, after that they haue appeared, if it come not of too muche repletion and fulnesse of Blood. One thyng I haue founde for these redde Spottes and for Feuers of much profite and notable experience in many, which is our Wolearmenike prepared in a dishe of earth with Rose water giuen in all Medicines that are to bee taken, and in the meates that are to bee eaten, and surely in it I haue founde great effect, cheefelie in one yeare, wherein raigned manie Pestilent Agewes, called Poderras, and many were deliuered from them, with the vse of it, for that thys our Wolearmenike dooth dyffer little from that of the East partes, and thys shall bee where the *Bezaar* Stone is not to be had, for that it dooth exceede al, as I saw in a principall Gentleman of this Cyttie whiche had a fore Feuer, with soundinges, Vomittes and other Accidentes of an Agewe vppon whome did appeare Spottes, whiche before I haue spoken of on his shoulders, and in gyuing hym the *Bezaar* Stone with a lyttle of the Unicornes horne, forthwith the Accidentes did cease and began to bee better, for that it dyd extinguishe and kill the force of the Agewe, whiche caused all the hurte. And after thys forte I coulde speake of manie heere in Spayne, that for the space of these fourteene yeeres I haue vsed it, and manie haue beene deliuered therewith from many diseases

ses with the vse thereof, and surely it seemeth a thing of wonderfull effectes, that a stone taken out of the belly of a beaste like to a wilde Harte or Goate in so little quantitie giuen, shoulde worke so great effectes as we haue written of. And for that it is already time to treate of the hearbe *Escuerconera*, because wee haue beene long in treating of the *Bezaar* stone, I will speake what is knowen of it.

Of the hearbe Escuerconera.

THe Hearbe Escuerconera the which we haue promised to treate of, is an hearbe knowen, and founde within these thirtie yeares. For time hath discouered it to vs as it hath done many other things, as we see which they bring from the West Indias, and they are so many things, as we see euerie day, as were neuer seene by those that were before vs, nor yet by vs, as we haue written of in a treatise that we made of these thinges which doe treat of all the things that they bring from our Indias that doe ly serue for the vse of medicine.

So it is that in the Countrie of *Catalunna* in the Countie of *Vrgell* in a towne called *Momblanc*, was the place where ỳ herb Escuerconera was first discouered & found out & as al that country is molested & troubled of certaine venomous beasts, *Historie.*

beastes which are called *Escuercos*, and likewise of many other, and although that they are verie venomous and ful of poyson, there are also many in number, as well in the tilled fieldes as amongst trees, and grasse, and especially in the Corne fieldes, in such sort that they are to them in steede of a plague, and an vncurable mischiefe, by reason that the people cannot labour in their Vines, nor reape their corne, nor doe their busines in the fieldes, by meanes that they are so cruelly hurt by them, whose venom and poyson is such, that wheresoeuer they byte it swelleth forthwith, with greate paines, and the swelling riseth vp to the heart immediatly, and if they be not remedied and suckered forthwith, they die presently: their Triacle and other benefits which they had, did serue them to little purpose.

How this hearbe was discouered.

And seeing that in this time this plague was so without remedie, it fortuned that they brought to that place from *Africa* a young man Captiue, which did heale them that were bitten with these so venomous beastes, with giuing them to eate of a roote, and the iuyce of an hearbe that he knewe which did them so much good, that it healed the bytinges and poyson verie easily. For the which there came so many people to the Moore, that they did not onely make him free, but also rich, and the young man in all this time with all the promises and giftes that they coulde giue and make vnto him, woulde neuer tell them what roote and hearbe it was, wherewith he healed so great a plague.

Two Persons of the Towne beeing verie desirous to know the same, by reason it stoode them them so much vpon too knowe what Hearbe it was, went after him and dogged him so politickely, that at length they sawe where hee gathered the hearbe and tooke out of the grounde, the rootes thereof. The Moore beeing gone, they wente too the place where he gathered it, and they founde the lacke of the grasse that the Moore had gathered, of the which

which they tooke out a good quantitie, because there was muche there in that place, and they went therewith to the Mowne, and so to the house of the Moore, where they found him taking out the herbe of a Bagge that he brought it in: and the one hearbe and the other being seene, they saw that it was all one: whereby the Moore coulde not denie but the thing which had beene by himselfe long time hidden, was now discouered, and the hearb that he had gathered and giuen, and that which the other brought were all one. And from that time forward al the people began to know it, and such as had neede of it went to geather it, and vsed it for the bytinges of these venomous beastes, as I haue saide. They cal this hearbe *Escuerconera* because it dooeth heale and remedie the bitinges of this beast, called *Estoren* in the *Catalan* tongue, and the same roote is like to the saide beaste, and the beast like to the roote in figure. This beaste or vermin commonly is a Spanne and a halfe long, hee is small in the tayle, and is greater and greater towardes the heade: his head is greate and square with a greate mouth, his tongue blacke and sharpe, his teeth small lyke to a shee Adder, with the which hee dooeth byte, and with his tongue hee doeth pricke like to a Scorpion, his colour is full of blacke spottes, with diuers colours hee goeth euill fauouredly, and is continually among Plantes, and Vines, and byteth other beastes, as hee dooeth men, hee goeth continually by the grounde, and therefore all men looke warily too their feete. where they are. Hee is a fierce beaste and vgly too beholde, and full of mischiefe, his byting is woorser and more dangerous than the byting of a shee Adder of that country. Onely this Hearbe is contrarie too him which is called of his name Escuerconera: for if they cast the iuyce vppon hym, it maketh him fowle, and if they put it into his mouth and that hee swallowe it downe, hee dyeth. If any man

Why'st is called Escuerconera.

The vertue of the herbe.

bee bytten with this beaste and dooe eate of the roote and drinke of the iuyce of the hearbe, foorthwith hee is healed: and if hee bee swollen, foorthwith the swelling is gone, and the paines taken away, and also the soundinges, and if they take it immediatly after they be bitten, there will no harme happen too them, insomuch that some for passtime dooe cause the saide beaste to byte them in the arme, or in the legge, and as they are byting of them they eate the Roote of the Hearbe, and so feele no hurte at all, sauyng onely the Impression with the small Teeth, remaining, and if with the iuyce of this hearbe they dooe wette throughly their handes and dooe take with them the *Escorcu*, it dooeth make him foule, in suchs sorte that hee dooeth neither byte nor stirre, but is as though hee were dead.

The Roote of this hearbe is of a good sauour, and it is somewhat sweete, and it is to be eaten rawe, as the roottes of *Sanahorias* are. It is good, as I haue saide, against the bytynges of these Beastes which are called by the name thereof, beeing eaten rawe, or rosted, or in Conserua, and also the iuyce of it, dooeth muche good beeyng made of the leaues for the same vse, and beeing drunke by it selfe or mingled with other Cordiall thinges, it is good against venome: and not onely it dooeth remedie the bytinges of the *Escuerco*, but of the Adders, and snakes, and other venomous beastes. The water beeing taken out by a Limbecke or still, giuen in the pestilent Feuers, is a verie good remedie for them, and beeing giuen the day when the disease dooeth come, when nature dooeth prouoke some sweate, it prouoketh it maruellously insomuch that many times the sicke person remaineth whole. This Roote is made in Conserua, and it is of a good taste and daintie, and beeing giuen with the water of the Hearbe distil-

distilled, it is a very good remedie for the sayde Feuers, and for soundinges, and Melancholies of the hearte. In all partes they vse at this day the water distilled, for suspected Feuers, drinking thereof continually, or mingling it with Cordiall Waters, they doo giue the Conserua and the Water together many dayes, for to heale opilations of the Lyuer, and Lyghtes, and the inner partes and for women whose Flowers dooth not come orderly, and for soundinges of the heart, the manner of this hearbe Escuerconera is very fayre and beautifull to beholde, whereby wee gather, it should bee good for many thinges. It is in height, the length of a mans arme from the Elbowe too the handz, lyttle more or lesse, it hath a leafe lyke to Suckorie when it is very muche growne, but it is somewhat broader, and spreadeth much abroade by the Ground, it is long and at the ende sharpe, in the which there is a sinewe that groweth vp to the toppe: the Colour thereof is a lyght Greene, and dooth casse out many braunches, beeyng rounde, smal and harde like to Woodde, and in the highest parte of them they casse out certeyne long buddes full of rounde Sinewes with some pointes like to teeth and somewhat lyke to Gillowe flower Buddes. In the Moneth of May there commeth out of these Buddes, certeyne Flowers very muche laden with many leaues, and beeyng all opened, there appeareth a greate Flower, and rounde, and these Leaues bee yeallowe like to the Streames of the Sunne, it is a verye fayre Flower to beholde: in the ende of June the leaues thereof doo fal and the buddes become rounde: there dooeth come from them many rounde coddes or flyuinges, that growe rounde about them, whiche sheweth very well in the ende of the Sommer. In the small coddes that doo remaine are the seede, and the seede beeyng gone, then the Leaues of

The figure of the hearb.

the Plantes doo fall. The Roote is lyke to the roote of a *Sanaboria* fleshie, and weightie, and leaueth with a poynt, and wareth greater towardes the leaues, it hath a thynne rynde ioyned to the Roote, and is of a russet colour, somewhat blackishe, and somewhat sharpe, and beyng cutte or broken, it dooth cast from it a certeine clammie waterishnes, like to milke: it is all white within, sweete, and fattie, it groweth for the moste parte in Hyllie places, where some moisture is: the complection thereof is whot and moist in the first degree.

The Vertues that it hath bee suche as wee haue spoken of, the principall vertue is against the *Escorch* a beaste so venomous, and dooth so much hurte, that in this surelye it seemeth to bee a thing of greate Vertue. It is good when the iuyce is taken out of the leaues and clarified, and that the Roote also bee taken whiche is a thing of greater Vertue.

And it is to bee considered that although you take the iuyce and the Roote of this Yearbe agaynste the Poyson that proceedeth of this beast whiche is so pernicious, it is conuenient that great diligence bee vsed, as we haue aforesayde, for the remedie of them that are venomed: wherebye it woulde doo verye well that in the meane time that the iuyce bee a pounding or the Roote of the sayde Yearbe, that foure or fiue fingers breadth aboue the sore it bee bounde faste, that the force of the Venome doo not passe to the reste of the partes of the bodye, and thys is to bee doone in the Legge or Arme. And if the byting bee in any suche place where it cannot bee bounde, then there must bes laide to it, Playsters of dry and strong thinges that may dissolue the furie of the venome: and this must bee doon with speed, before the hurt do enter the inner partes, for if it once doo come to the heart, the cure will goe

harde:

harde: and this must bee vniuersally in al prickinges or bytinges of venomous beastes. And if the wound be small it is nedfull to open it, with a smal cut, or some other way: and if it be newe, let the cuttinges be small, and if it bee of a long tyme, then let the incision bee deepe, for that with the much blood that goeth out thereof, there goe out a greate parte of the venome also. And after the cutting let there bee applied such thinges as may draw out strongly the venome, stil adding thereunto that as shall bee nedfull. Some there be that doe sucke out the venome of the prickes or wounds with their mouth, but it is dangerous to them that so do, for some haue dyed thereof: it is better to remedie it with ventosities, or to put to it the hinder parte of a Cocke, or Chicken, or a Pigeon beeing aliue, vppon the pricke or wounde, the fethers being plucked from the hinder parte thereof, and vse it so often as shall bee needeful, vntil you perceiue that they haue taken out the venome that is in the wound, and euery one of them must be applyed thereto so long tyme vntil that you may perceiue that he dooth ware faint, or vntyll hee bee ready to dye. Also it is a good remedy to put them that bee a line opened at the back, and let them be ther as long time as they haue any heate: and beginning to ware colde, then take them away & put others to, and the venom being take out by these meanes let there be put vpon the wound a medicine that hath vertue to keepe the wound open. Some doo vse in the Cuttinges or incisions an Actuall thing to burne, called a cauterie, which doth very much good, extinguishing the venome, and comforting the hurte. The same effect doth the cauterie potentiall in killing the venome, but it is not so good as the actuall, but thereby it dooth cause that the wounde doo not close, whiche is very necessarie for the cure.

The iuyce of the hearbe Escuerconera dooth profite very much, beeing put on venomous bytinges or prickinges, by it

trife or mingled with other medicines, that haue vertue to take away the strēgth of the venom, as triacle, methridato & other medicines like to these: and if the *Bezaar* stone might be had casting the pouder therof vpō the wound it wil work a maruellous effect. While thay are in this case they must be kept with good order & good gouernement, in all thinges that are contrarie to them, and vsing euacuations, such as is conuenient with wholesome medicines, and there must bee mingled with them medicines that are against venom, and when time serueth vse letting of blood, and in the rest, to goe to the cure of the disease, and vnto euery one of them, as it is conuenient vniuersally, and particularly, hauing alwaies care to giue to them that are sicke, in the morning fasting, the conserua of the roote of the Escuerconera, and hys water, or the *Bezaar* stone, or the pouder as it is sayd, or Bolearmenike prepared, hee must haue care to annoynt the heart with thinges which are temperate, that may comfort with pouders and cordiall waters, amongest the which let there bee put the hearbe Escuerconera. And besides the vertues that the hearbe Escuerconera hath against the bytynges of these beastes in particuler, and for the remedie of all in vniuersal, it hath also other perticuler vertues, the vse whereof hath beene shewed vnto vs, it is very good against sowndinges, of the hearte, and for them that haue the falling sicknes, and for women whose matrix are suffocated or stopped, by taking the conserua made of the roote, and drinking the iuyce of the hearbe clarified, or the water of it distilled. It dooth profite muche when the soundinges are come, but much more before they doo come: when they feele that they begin to sownde, let them take the roote therof with the water, and it doth hinder the comming therof: and if it do come it is much lesse, and it dooth not woorke so vehemently as when it is taken after. Unto them that haue the gidinesse in the head it dooth good, and being continually taken it maketh the hart merrie: it doth take away the sadnes which is

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the cause therof: the iuice taken out of the leaues and clarified, and set in the Sun for certain daies, taking the cleerest thereof, and put into the eies doeth clarifie the sight and taketh away the dimnesse thereof, if it be mingled with a litle good hony, it is good for them that feare themselues to bee poysoned. The Conserua of the roote being taken, and the water in the morning, that day by Gods grace they shall be safe. The vse and experience of this hearbe hath bin taught without any author: for to this day we know not with what name the authors doe terme it.

Iohn Odoricus Mechiorius an Almaine Phisition, doth write in an Epistle to Andrew Mathiolo, saying that Peter Carniser a Catalan Phisition, sent to him the hearbe Escuerconera dry, into Germany: this Phisition did aske of Mathiolo what herbe it was: Mathiolo did not know what hearbe it was, neither did any other, vntill now that it hath bin spoken or written of. Some that are curious wil say that it is the *Cõdrillia*, a spice of Succorie which *Dioscorides* doth make mention of in the second booke in the 122. chap. and although that it hath some likenes thereof, it differeth much in the roote: for the *Condrillia* hath it very wooddy and vnprofitable and very smal, and in the flowers, but they differ not in their vertues, for both of them are good for the bytings of adders.

And whatsoeuer that our Escuerconera is, wee see hys effectes are greate, as well agaynste the bytinges of the Escuercos whych is so euill a Beaste and venomous, as for other diseases which we haue spoken of: which seeing that in so fewe yeres there hath been so much thereof discouered, I do trust ý much more wil be hereafter by wise men, that there may be added to this which I haue discouered and written of it.

And seeing that we haue treated briefly and the best that we can of these two medicines so precious to wit, the *Bezaar* stone and the hearbe Escuerconera, which are twoo things

things so precious and of so greate effectes against venome, now haue we to treate of the last parte which we promised to doe, and how we ought to kéep and preserue our selues, & not to fal into so greate a danger, as of them is declared, for that it is better to kéepe our selues from daunger, thē to fall therein. Hérein the ancient writers haue bin very circumspect. Amongst the rest it hath beene an ancient custome in Princes Courts & other great estates, to haue their tasters as well in their meate as of their drinke for the eschewing of poyson, and so by the meanes thereof they assure themselues to be out of peril for that matter, the which surely is allowable and a good custome & necessarie for the safegard and health of any Prince or Lorde, for if there be any hurte in the meate or in the drinke, it shal light first vpon thē that doe eate or drinke thereof and not vpon the Prince or other high estate, in whose life and health greate matters doe depende.

Trueth it is that in these dayes it is done more for a ceremony & estate, then for health & safety of life, & this order is vsed amongst great estates, more for custome then for any thing else, for this purpose the common people haue it in estimation, so that at this present it is vsed contrarie to that end and purpose it was ment, for they vse nowe taking of a litle bread and bringing it with the meat and so tast it: that done, they cast it away, and likewise they drinke a drop of wyne or water: & if it shoulde be vsed as it ought to bee, they should eat and drinke thereof throughly, for otherwise the poyson, if there be any, cannot be discerned before it come in to the Princes mouth. Also the Lord ought to command that there be prepared for him diuers meates, for that if he mislyke of one, he may tast of another: for being of diuers sorts he may taste of eache a little, and eating litle at once of any that were infected, it would doe lesse hurte then if he should eat of one dish being infected filling himself therwith al, for being either of them infected and eating much therof, it shal

do the more hurt. And note this wel, that many times a mã is not giuen alwaies to eate of one meate, nor to see it alwayes tasted before hee eate it, and afterward there appeareth in it notable hurte, therefore it is good to take your meate with a forke or a spoone, and that they be made as Ierome Montuo a learned man in Phisicke had appoynted for King Henry of Fraunce, whiche was made to knowe if that he had eatẽ any venom, there must be made a litle fork and a spoone of one mixture of gold and siluer, that the olde writers called *Eletrum* and it must bee 4. partes golde and one of siluer, they must bee smooth, cleane & well burnished, with the forke or holder let him eate his meate, and with the spoone his broth: for putting them in the meate or in the broth, if that there bee any venoms therein, forthwith the golde will haue an emil colour, appearing tawnie, blewe, or blacke, and loosing the beautie that before it had, the which will cause them to looke better to the meat, and this is born for trial therof, and to make further experience by some beast that may eate thereof, and so to see the effect thereof, for that is the greatest experience: the lyke may bee doone with the drinke to make a cuppe therof, or a broade vessel wel burnished. For if the Wine or water that is put into it, haue any venome, the vessel wil take some colour therof as aforesaid; and if it haue no poyson therein, it will remaine in his owne colour. And surely it is a gallant and a delicate secret, when you begin to eate any manner of meate, the first morsel that you take let it be wel chewed, and marke wel if it do byte, or haue any euil taste, or if it burne your mouth, or your tõgue, or that your stomacke abhorre it, for in perceiuing or feeling any thing of these signes, cast it forth, and wash your mouth with wine or water and leaue that meate and fal to other: it would doo very wel to giue it to some beast to see the effecte therof, it is good to haue in the house some beast to whome it might be giuẽ, for to make experience thereof. And the effect so appearing they haue to iudge therof. And this is to be vn-

derstoode when the venomes come of corrosiue thinges, you shal feele a notable sharpenes, and they bite and burn forthwith: the best is for them that haue suspicion, to eat meate that is rosted or sod, & that they eate neither brothes nor pottages, for in them there may be greater hurte: and if any bee made, let them not bee made with things of smell, as Amber, muske, and sweete spyces, and let them not haue ouermuch sharpenes, for in broth or pottage, the poison will sooner lurke then in rosted or sodden, and vse no Meates, which haue much sweetnesse, therein all poyson will lurke the more. Yee that hath any suspicion when he goeth to his meate, let them not be too greedy to eate forthwith very hastily, but let him refrain himselfe, and let him eate with leysure, by litle and litle. The like he must do, in his drinking, being very thirsty, hee feeleth not what he drinketh: and so many people being very dry, haue drunke inke, lye, and also water of arsenike, not feeling the same vntil they haue hurt their body, and therefore it is conuenient to drinke leisurely by litle and litle, tasting his drinke as he drinketh: surely if men would be ruled by this order, they should easily finde if there were any euill thing in that they eate, and drink. You haue to consider the colour of your meate, for thereby will somewhat appeare. For it wil loke otherwise, then it ought to doo, see that your vessels wherein you eate or drinke bee cleane, newe, and glistering: and if your abilitie be such, let them be of siluer, being cleane burnished, for if you haue venom in the drinke, it is easily espied, and the siluer doth turn blacke or tawnie.

Historie. Not many dayes past a Gentleman of great riches, by drinking in a playne cuppe of siluer, perceiued the cup stayned of a sad tawney colour, and did maruel thereat, he onely tasted the wine, and it made his tongue rough, & his mouth also: he looked wel on the wyne, that was put into the cup, & it had not that quicknes in drinking that it ought to haue had, and hee looked on the water, and in the bottome of the

ewre there were many graines of arsenyke, which as yet were not dissolued. I was called & I gathered out of ý ewre more thē xx. smal grains of arsenike: & within certain daies after the Gentlemen fel sick, whereby I did coniecture ý it was not the first time that they pretended to poyson him: & since that, he hath bin sicke a long time. And thus much I affirme that if ý cup had not bin altered of his colour & bēen infected, it had not bin perceiued. Therefore it is necessarie that the vessels and tinages where wine & water are kept, be stopt for feare least any venomous thing fall therein, as spyders, Sallamanquesas and other like venomous beasts, and therefore it is nought to drinke with vessels or cuppes that haue narrow mouths: for it is best to sée what one drinketh in a clére vessel and broade, for it is good for them that do regarde their health. It is good to haue a pēce of a right Unicornes horne in a small chaine of golde, that it may bee swilled continually in the water that shall be drunke. It would do well, for not onely it taketh away the suspition of the venom, but doth put to the drinke a meruellous cordiall vertue. Also you must not stād by the fire that is made with venomous wood, for the smoke doeth poyson, as if you should take poyson, and to set in the chamber coales when they do begin to kindle, many haue died therwith: let your apparel be kept by such as you haue trust ith, for in them may be put things that may do notable hurt, and for al that, as is said, it doeth much profit to haue trustie seruants, and that they bee such whome you may trust, and that they bee of a good parentage, and sticke not to reward them well. And aboue all other let the Phisitiō that hath the charge of your health, be learned and experimented, discrete and of a good iudgemēt, and that he be riche and of a good kinred, and beeing such a one, he wil not doe any thing that he ought not to doe, seeing that in his handes is the life and health of the Maister and Lord.

FINIS.

THE DIALOGVE OF YRON,

which treateth of the greatneſſe *thereof, and how it is the moſt excel-*lent metall of all others, and the thing moſt neceſſarie for the ſeruice of man: and of the greate medi-*cinall vertues which it hath.*

An Eccho for the Doctor Monardus *Phiſition of Seuill.*

In Seuill in the Houſe of Alonſo *Eſcrinano.*

To the most excellent Lorde, the Duke of Alcala, &c. my Lorde, the Doctor Monardus Phisition wisheth health. &c.

FOrasmuche as the metall called yron is of so greate importaunce in the Worlde, and so necessarye for the seruice of manne, it mooued mee to make thys Dialogue, whiche dooeth treate of the greatenesse and maruellous Woorkes thereof. Which if they be well considered, they will bring admiration vnto all that shall reade them by reason it is so necessarie for all states, and manners of lyuing. It hath also greate and Medicinall Vertues, and likewise with worthinesse, and greatnesse, it is an Iustrument and meane, whereby the most Woorthie haue gotten great Titles, and fame: as wee see manie of those whiche in times past haue attayned vnto, among whom the Predecessours of your excellencie with their noble mindes, and strong armes, the Speare in the Fist, and the sworde in the hande, by ouercomming Battailes, by getting Townes and places, the name and fame of them haue beene immortall to this day. And for to augment and increase thys the more, and to giue to your excellencie, and to your Children and successours, greater glorie, you tooke to Wife the excellent Duches the Ladye *Juana Curtes* that at thys daye dooeth beautifie the whole worlde, with her woorthinesse, estimation, qualitie, and greatnesse, Daughter to that valiaunt and renowned Prince, Don *Fernando Curtes*, who with his greatnesse and infinite Labours conquered

conquered another newe worlde, and gotte in it not onely Townes and Cities, but Kingdoms and Empires: wherebyd dyd followe to hys name euerlasting glorie. And euen so the Chyldren and Successours, that shall come of your excellencie with iust title shall reioyce of suche Progenitors, labouring to imitate them in their greate knoweledge, and warlike actes that they did, taking the yron for the instrument thereof, that vnto them in theyr warlike excercises it may bee a great meane and helpe, and for that this our Diologue dooth treate of it, and of the praise and greatnesse thereof, I dedicate it to your excellencie as vnto whome so much bounde, I am and it may please your excellencie to receiue my good will for to serue you in greater thinges.

Doctor. *Burgus.*

Vrgus. Wherein doth master Doctor goe musing & studying so, that he sæmeth to be Hipocrates himself as the old writers haue pointed him out? Doctor. On a sicke person that I go to visit. Burgus. It is nædfull of so muche care before it be sæne? Doctor. Yea long before, sæing frō my studie I had greate care of him. Burgus. It is a thing of greate labour, you hauing so many sicke persons as you alwaies haue, that you must study euery day the case of euerie one.

Doctor. They are not studied all euerie day, but suche as haue most næd, and do aske euerie houre new remedies, as in sharpe diseases, where næde is of care and diligence, whereby the occasion of the euil may the sooner passe away: for those that are long sicke, as the benefites that should bee done to them by leasure and by little and little, the studies of them are after the same manner. Burgus. I went also thinking how I shoulde see in the Contratation house whither I nowe go, the great quantitie of Gold and siluer, which they haue now brought in these fleetes that are now come from the Indias, and especially certaine Emeraldes, which they haue brought from the newe kingdome. For it is saide that thræ of them are worth thræ score thousande Ducats, and as a rare thing neuer sæne in those partes. I went forth of my Pothecaries shop to sæ them in the Contratation house. Doctor. And I also doe go thither to visite a sicke person at the treasurers lodging: it may be that there we may sæ them, let vs go in at the litle gate, for it

is a shorter way, and fewe people will be there. It seemeth to mee, that the great hall of the Treasurie house is shut: it may bee that whiles I go vp to see the sicke person, they wil open it. Burgus. Your worship may goe in Gods name, I will tarrie here for you, and seeing the great hall is not opened, I will sitte downe vppon the benche, and wil see what doeth passe vntill you come.

Doctour. Master Burgus, I pray you pardon mee, if I haue tarried long: for the qualitie of the cause hath caused mee to tarrie. Burgus. Rather I woulde haue beene glad that you hadde tarried longer, because I would haue seene more. Doctour. What haue you seene whiles I was absent: Burgus. The great hall being shutte, and the yarde full of people, and I looked vppon them earnestly, it seemeth to mee that they are people of estimation, but to my iudgement full of cares: for in them I haue seene so variable and diuers likenesses of countenance, that I maruel at it. Some of them talking to themselues: others being alone with their heades hanging downe, and with greate imagination: others talking by two and two together: Others in clusters treating of the sales of their Marchaundize: Mariners and Souldiours tarrying for their payments: Others carrying away their portions of siluer, which they had taken out, running with it, as though they had stolen it: Others there were with the Notaries about their suites. Others in the office of the Treasurer amongst the Registers. There was also a greate noise of muche people, deliuering and receiuing parcels of siluer, but they were in a greate strife thereuppon. The Iudges were in counsell, and many people tarrying for them in such sort, that it was in greate admiration: I beeing there onely to beholde, and all the rest to do their business. And it was to mee as one that did beholde them without greefe, as a comedie with many Pageants.

And

And that which did make mee maruell more, was to see that none were merrie nor content: rather they seemed to haue great care and troubles.

Doctour. Maister Burgus, I am glad you haue seene what dooth passe in that house, with so much attention: for all that which you haue seene, that Gold and siluer is cause thereof, which with so great good will you came to see, and this is it whiche is the cause of their troubles, and cares, and not onely it bringeth such as you saw there amazed and astonied, but many others, for they are at this daye the instrument of all these things. Some they put downe, others they rayse vp, whereby they haue rule, and dominion in the worlde. These mortall men haue put so much felicitie in them, that they haue and doo procure them, by the losse of their lyues, and shedding of their blood, and after they haue them, they conserue them with their labour, and with greater care keep them, and with much misery they spend them, and with great euill fortune they loose them. These are they that take away quietnes and rest. They take away sleepe, and many passe the day to keepe them, and to increase their afflictions and cares. In the night also they rest with feare, and care: there are in them so many snares and hazardes, as we see euery day.

Burgus. For all this I woulde see the Golde, the siluer, and the Emeraldes. Doctour. What? maister Burgus, haue you never seene Golde, siluer, and Emeraldes? Burgus. Yea, I haue seene them, but in little quantitye. Doctour. What doo you thinke is there in seeing of little, or much, but to see much earth, or little earth, and moste of all without the profite of man, of as many as nature hath created? And if you haue so great desire to see precious metalls: I will carrye you to a place where you shall see one metall much more of price, & of greater estimation, then the golde & siluer ỳ you were so desirous to see, & better & of more profit

then the Emraldes, for that these things concerning stones are no other thing, but an opinion which men haue of them and we haue seene very fewe wonders that they do by any thing that is written of them, except it bee to take money out of one purse, and conueigh it into an other. I knowe no other vertue that they haue. And the Golde and Siluer is no other thing but a dust and earth of that colour, whiche Nature did breede in the bowelles of the Earth, as shee did other Metalles. Trueth it is, that the people haue put more estimation in these twoo, then in the rest: in so much that suche as haue aboundaunce of them are called rich: and that is called riches, whereof Socrates sayth that they do no seruice to the wise man, but to trouble his mind, as the long apparell dooth trouble the bodie. And nowe seeing wee are come to the house where the metall is, that is more precious then Golde, Siluer, and Emeraldes, let vs goe in, for Maister Ortuno will giue vs leaue: the Porche of the Doore is freshe, and the heate is greate, for here wee shall passe well away a part of the hot afternoone.

Socrates.

Ortuno. What doo you lacke master Doctour? Doctour. Wee woulde be merry and rest vs a little in this your porch of your doore. Ortuno I am very glad thereof. Will it please your woorships to sit downe, for heere are chayres? Doctour. Master Ortuno the hotte afternoone is better to passe in Biskey then heere in Seuill. Ortuno. There is also heate at this tyme of the yeare, as there is here, but here is a difference, that in this cittie the houses are made verye well to defende the heate: and there the moste parte of the houses are made of boordes, to defende the greate colde, and at thys time of the yeare they are verye hot. It is well spoken of suche as saye, that in the Winter tyme it is good to dwell in Burgos, and in the Sommer in Seuill, for because the houses are made to remedy and serue both those seasons.

Doctor.

Doctor. And seeing wee are heere. I will shewe Maister Burgus the metall I promised him, whiche is richer then Golde, Siluer, or Emeraldes which he went to see. B. I woulde be glad to see what it is. D. these planches of Iron that you see leaning to these walles, is the true mettal most precious which serueth the world: with it men profit themselues in their necessities: this is the true golde and siluer, without which wee could not liue: nor men couldе exercise their artes, and offices without it: and with it are recouered the true riches, all fruites, and temporall goods, and with this metal al other metalles are fined and brought to their perfection. B. Trueth it is, that yron is very necessarie, but it is a playne thing that golde and siluer are more excellent then it, and they are bred of a better original substance, and of a greater beginning then it, as it appeareth in the fayrnesse and excellencie whiche they haue, more then all other metalles.

Iron.

D. Maister Burgus, you shall understande, that all these mettalles doo proceede and are ingendred of one manner of substance, original, and beginning. Trueth it is, that there haue beene great opinions and diuers iudgementes among the ancient and wise Philosophers, whereuppon the original and beginning thereof should bee, and whereof they are ingendered. Some doo say, that moysture congeled into a certeyne forme, is the matter of all metalls. Aristotle saith, ý they are ingendred of a vapour entred into the bowels of ý earth. Democrito sayeth, that they are made of a certeyne kinde of lime and lye. Gil a Spanish More sayeth, that they are made of ashes: others say that they are made of al the Elements some say that they are congeled of a colde cause: others, that heate doth make them thicke. The Astronomers doo attribute this matter to the superiour causes, and to the knowen starres, giuing to euery Planet his metall. Plato willing to reproue the one and the other, woulde that the celestiall vertue, with the earthly were the cause of his beginning,

The original of the metals and of what they are ingendred.

Aristotle.

Democrito

The Astronomers.

Plato.

beginning, and originall.

Trimegist. *Plinie.* Trimegisto sayd, that the earth was the mother of the metals, and the heauen the Father. And Plinie sayth these wordes. The inner parte of the earth is a thing moste precious, for into it, and through it doo goe, and pearce al the influences of heauen, ingendering therein thinges of greate pryce, as stones and mettals: and this is doone, as Calcidonio Platonico dooth say, by reason of the greate heate, that is in the inner parte of it. Calisthenes vnderstood that the forme of metals were all one. Anaxagoras and Hermes sayde, that the metalls had one forme in the inner part, and an other in the outwarde parte, one secret, and an other manifest, after the manner as the lead hath within it gold, and the gold lead, and so of al the rest of the metals. See you my maisters howe many and howe variable opinions there are among wise men.

Calcidonio. *Calisthenes.* *Anaxagoras and Hermes*

A common opinion. *Auicen.* *Geber.* *Raymond.* *Arnold.* There is another opinion, which is that whiche is common, and which for the most certeyne we do followe, which Auicen wrote in his bookes of Matheurous, and in the bookes hee made of Alcumisto, which were confirmed by Geber and Raymond Lullio, and Arnolde de Villa noua, and all the rest that haue treated of these matters, euen vnto our tyme, doo say, that the true matter of all metalls is ingendred of brimstone, and quicksiluer, the brimstone as the father, and the quicksiluer as the mother: and the heate of the brimstone, dooth incorporate, and congele with the quicksiluer, in such sorte that of these twoo thinges are made the metals which are in the bowelles of earth: and of the variation of these twoo beginninges, they come to dyffer the one from the other, and of the pureneste of these twoo beginnings, some doe come to be more excellent then other: and for this the golde is more profitable & more fayre then all other metalles, for because it is formed of his beginning cleane, and pure, which was the cause and originall of his perfection.

And

And there were Philosophers which said that al mettals should haue bin golde, if it had not bin for the imperfection of the sulphur, and the quicksiluer. And al other metals besides the gold, they call imperfect mineralles, because they hadde not their pureneſſe, and concoction, that the golde had, with that maruellous friendshippe, which nature gaue vnto it. And of this it commeth, that the Alcumistes for to make golde, doe pretende to make cleane and purifie these twoo beginninges of the which all the mettalles are made, and beeing put into their perfection the golde is made by of them, which is the metall most pure and cleane, of all other.

Thus they dooe woorke with their distillations and limbecks: and how hard it is to doe, let them reporte and speake that haue spent their goods, and also their patrimonies thereupon, and yet in the end haue performed nothing at all.

Such as doo write against them, making impossible their woorkes and effectes, do say, that in the bowels of the earth, the metals are not ingendred, nor made of brimstone, and quicksiluer, as they thinke and holde it for certeine, so they cannot make of them by Arte, for if it were so, that of brimstone and quicksiluer they were ingendred, ther would be some rase of them in the mynes of golde, and siluer, and of the other metals: for it is seene that there is no signe or vayne of them in any of those mynes, howe deepe so euer they be: but rather they are mynes of themselues, as wee see, that neyther in them are founde metalles, nor in the mynes of the metals are founde sulphur, nor quicksiluer. And if it were so as they saye that the metalles doo breede, and are newly ingendred of these twoo beginnings, it must bee of force, that one metall were already made, and the other shoulde goe a making, for that all coulde not bee made alyke: but rather they take out all metalles ready made, and perfectioned, and in the meltinges

that

that is made of them, are neither founde sulfur, nor quicke-siluer. The cause is harde, and the opinions are many, as you haue heard. I knowe none that hath hit the Marke. God only knoweth, who gaue to nature certain lawes, and maners to congele, and make these mettals with such mixture and forme as it hath pleased him to do. Wherof it is that some haue bene of opinion, and not without great reason, that the mettalles were made and bred iointly, with the world, as saint Augustin saith. All that euer the Lord made he made it together, at one time, and he did create it euen so when he made the world, and created the earth, iointly with it, and in the bowels of it he created the metalles, and that which is to be taken for most certaine in this cause, as also that which doeth shewe most effectes, is the common opinion, which sayeth, that the metalles are ingendred of brimstone, and quicksiluer, for therby are dissolued many doubts which woulde be harde to verifie, if it were not so. And this is the best opinion, most sure, and true, and with the greatest demonstration. B Great thinges hath master D shewed vs, for they haue put me in admiration, and I doe vnderstande, that his desire is to giue vs to vnderstand, the original cause of what the yron is ingendred, seing that his intent is to treate of it, and of his greatnes. D. Trueth it is, that my principal intent in that which I haue saide, is to shewe you howe the yron is made, and created of the same beginnings, and matter, that the gold and siluer are made of, and the rest of the mettales, and that the yron dooeth not differ from the gold in more, then the golde is made of his beginninges cleane and pure, wherby it is bright, glistering and faire, and the yron bycause it is made of grosse beginnings, and not pure, therefore it is foule, blacke, and darke, as we see it, and although it be so, yet it is more excellent then golde, or siluer, and all other mettalles, for of it we receiue more benefite, and haue more neede of it, then of all the rest: and al other mettalles, without it are of no value, for it doth

take

take them out, from vnderneath the ground, & with it they are wrought and come to their perfection. With it are vessels made, money, and all other thinges which serue for the vse and profite of man: & in this respect it is of more strēgth, then al they are of, seeing that it doth make them al subiect, and in such sorte doeth grinde and beate them, that all they doe come vnder the woorking thereof, perforce. And before wee passe further, it wil doe wel that Master Ortuno, who was borne in Biskey, doe tell vs how the Iron is taken out, made, and brought to perfection, and the rest that he doeth knowe thereof: for this being knowen we will lay the matter, with the better foundation. Ortuno. Master Doctor hath laide so much vnto vs, that hee hath bounde mee lykewyse to runne my rase, and I will speake that which I knowe, although that my talke be as of a Biskaine.

Your worshippes shall vnderstande that all the Hilly Country of Biskey, for the most parte are mynes of yron, and although that all of them are not wrought vppon, yet those which are the best, are wrought, and such where most quantitie of mettall is taken out: the others as a thing of little benefite, bee not wrought vppon, because they yeelde not the cost that is made in taking out the mettall of them: *How Iron is made.*

The stones which are vppon all in the vppermost part of the vaine, are the most strong and harde yron, in so much that it is called Steele, for the greate strength that it hath, the vppermost parte is alwaies of greate rockes, wherein is the mettall which they vndermine, and put fire vnder them that therewith they may breake, and afterwarde with great hammers they breake them, and make them in peeces, and after put them into an Oven, like to a lyme keele, and put fire to them that therewith they may be made soft the easier, and to make them in smaller peeces. And beeing so done, they are put into a Furnace made for the purpose, that they may melte, and there it is melt, and

the Iron doeth fall downe into the lowest parte, and so it is made a great cake, the which beeing deuided into peeces, they carry them to the forge, where are certain great hammers or sledges of Iron which the water driueth, and they beate them, and there they are forged, and doe make these planches that you see there leaning. Trueth it is, that there are mines where some Iron is more strong then other some and likewise harder and stronger to labour. The Iron of Almaine is softer and gentler to worke: That of Flanders is harde and naught: and therefore it is that many thinges are soone broken that are made of it. In Italy you haue all sortes, that of Biskey is the best, by reason it is good to worke, and it is more mightie and stronge then all other, and for the goodnesse it hath, it is carried to all partes.

Almaine. Flanders. Biskey.

Doctour. Doe they bring steele from Biskey as they doe from Italie? Ortuno. They doe bring a certaine kinde of Iron so harde and strong, that being wrought, it seruetb for Steele, chiefly with a temperature that is giuen to it, that doth make it verie strong, although that it be wrought with great labour. There is great difference betweene this and the Steele which they bring from Italy; and chiefely from Milan, for this is verie pleasant to worke and softe, and is farre better, and the crestes men that doe worke it for this cause are desirous of it, and do vse it more then any other. Doctour. Some will say, that the Steele is a mine alone of it selfe distant from the Iron. Ortuno. It it not so, for all are mines of Iron, but that some is more strong then other some, & the stronger and harder it is, for the strength and hardnesse thereof we call it Steele, and there are countries which haue no other Iron but this which is harde and strong, as all the country of Mondragon, where all the mynes that are in it, are of this yron, strong, & harde, where by it is called steele, all that is taken out of them, the disposition of the place doeth cause it, but that which they bring

Italy.

Mondragon

from

from Italy is of another sorte. In that Countrie are diuers mynes of yron, some of soft yron & easie to woorke, and other of hard & strong yron, & not easie to worke. And for to make the steele which they sende vs, they vse it in this sorte: they take of the soft yron, the quantitie they seeme good, and they make it in certeyne small thinne planches, then they take marble ground small, and also the rust of the yron grounde smal, & mingling it al together, they put it into a furnace to melt, prepared for this purpose, with much quantitie of kindled coale, they cast all together into it, & giueth it a strong fire, and after they cast to it some of the hard Iron that is so hard, that it cannot be wrought, and with a strong fire it is al melt, and they make it one peece, of the which they make these barres of steele, that they bring to these partes, in so greate quantitie the which they call steele, by reason it is hard to woorke, and strong, & in Latin it is called Chalibs, by reason of certeyn smal townes ý were so called, whereas was yron most strong & harde. The steele serueth for many things, because it is of greater might, and stronger then the yron, and of more actiuitie, and they make strong & fortifie the tooles of yron with it to endure the longer, and may doo their work more quickly, with more strength & readines, for that it is an yron more pure and cleane, and for this cause it is more dry, and white, and better to be wrought: & this is to conclude that which I haue vnderstoode of the originall of yron, and of steele. D. Maister Ortuno, hath sayde very well, and not in short speech, but wisely, and discreetly. Reason would that many people should buy of these 2. metalles, for I haue vnderstood that they serue for many things. Ortuno. They which do buy yron of mee, are many: but they which doo woorke it, are many more, for I doo not know any office or science in all this citie whereto yron and steele are not needeful, & necessarie. D. M. B. & I would bee glad ý you would tel vs in what occupations, principally yron is vsed & spent. Ortuno. They are so many, that in many dayes they will

The manner how they make Steele in Italie.

Steele.

will not bee declared, much lesse in the little time that wee haue heere. D. Let vs be informed as long as time wil permit. Ortuno. I will speake of some thinges which I doo remember. One of the thinges in the which yron is most spent, as also a greate parte of the Steele, is in armour, as well defensiue, as offensiue, so that there is no place at this day in the world where they are not vsed, and exercised, and in many Countries they are made. Chiefly there is spent much yron in making of handgunnes, the vse whereof is so much in the warres, and warlyke exercises, that the people of greatest fame and actiuitie, are they whiche shoote in them: as a thing verie principall, and moste necessarie: but surely it was an inuention of the Deuill, for to carrie many to hell. And to speake of all kinde of weapons which are made of yron and steele, it will aske a longer time then we haue. This yron dooth profite for the tilling of the earth, and labouring of the fieldes, and for the benefites of all the woorkes in the Countrie, to sow, and doo other woorkes, a thing so necessarie and profitable for all people, seeing that the woorkes of the fieldes dooth sustayne all manner of estates, in the worlde. The yron serueth to make buildinges, so many sortes, and diuers, that therewith they builde Citties, Townes, Vilages, Forts, Churches, and publike places, the whiche without yron and steele couldc not be made, as also in the sciences of any manner of handicraftsman, in the which there are so many necessary instruments, for to vse and exercise, that thereby you may see how necessarie the yron and steele is, seeing that without thē they cannot be made, nor any thing can bee wrought. And to expresse euerie office, and science by it selfe that by meanes of these twoo metalles are made and exercised, it will neuer bee made an ende of. One thing I will speake with truth, that there is nothing in the worlde, bee it by it selfe alone or with the helpe of an other thing, that hath not need of iron and steele.

In What thinges Iron & Steele are spent.

By

By meanes of these two metals, kinges & princes do get kingdomes, and cities, & by meanes of them they doo make subiect their enemies, and doo defende their goods and persons. And as Liuio sayth, that with Iron the Countrey is defended, and not with Golde, and with it kinges are made strong and mighty, and are esteemed and had in great reuerence. By Iron iustice is kept and mainteyned, and by the meanes of it, euil dooers are chastened and the good conserued. This mettall hath so much authoritie in the world, that it conseruetb peace and quietnesse in common wealthes, in cities, in fieldes, and in desertes, in suche sorte that by it in all places they haue all their assurance, and defence: and so much may be sayd of that which it can do, and the greate auctoritye that it hath, and the meane that it is for al things that my tongue is not able to speake them, nor my memory to expresse them. One thing I will say, that the auncient Romaines had by it such estimation, that onely the Noble people onely might weare a ring, & the same to bee of Iron.

Of two nedles which are made of steele I wil speake, as of the greatest thinges that may be thought: the one is the Needle with the which they doo sowe: how necessarye it is in the world, in citties, in townes in common wealthes, in perticuler houses in the field in the Sea, & in al places, yea and to anye one particuler man alone? And let so many Artes speake thereof, that by meanes of the Needle are vsed, & dwn, and without it they should not be vsed, nor doone: and beeing so many, it will bee a thing incomprehensible to speake of them. Let euery man consider thereof, seeing that from the king vnto the sheepehearde, and from the bishop to the serton they cannot passe without the vse of it. And if wee looke what seruice it doth to women in their vses and exercises, in their sowings & workes wrought vpon linen cloth and silke, thinges so politike, and delicate, that with the Needle they do worke: imitating also, in things which they worke, like vnto the work of nature, making beastes, birds, *The sowing needle.*

plants, leaues, and flowers, which do seeme with the branches, that they giue of like in colours, as if it were the selfe same that is growing in the fielde. I sawe the picture of the kings maiestie made with a needle so naturally, as if an excellent Paynter had paynted it. Of all this the needle is the instrument: a thing so small that it is hid among the fingers.

The Indians were in great admiration thereof at the beginning, when they were first discouered, when they sawe Spanyardes sow with a Needle, for it seemed to them a thing of wonder, and they gaue for a Needle much golde, and they were asked wherefore they would haue them, seeing that they were naked: they aunswered, for the workes that the Spanyardes did with them, they would haue them in their power for a thing of admiration. And with them they tooke out the thornes that ran into their feete, better then with any other thing.

The Needle for nauigation.

The other Needle is that which serueth for Nauigation to sayle withall in the Sea, and is one of the greatest things that hath beene discouered in the whole world, within this little time: and by meanes thereof, there haue bẽn founde new worldes, great kingdomes, and prouinces, neuer seene nor knowen vnto vs. And if the Needle had not been found, they had neuer bin discouered. When they wanted it, the nauigation was very little, and short: they sayled onely casting about by the bankes of the Sea coastes: and nowe by the meanes of it, they do ingulfe themselues, and doo sayle in such sort, that the shippe called the Victorie sayled all the rounde worlde euer, as the Sunne goeth euery day, that it is sayde, shee sayled at one tyme twelue thousande leagues. And that which is more to bee marueled at, that the shippe beeing in a gulffe of 800. or 1000. leagues by meanes of the Needle they came to the porte which they pretẽded to go vnto, without any other knowledg, more thẽ by the meanes of the Needle, or as wee call it the compasse,

the

the which is of stæle: and they do rubbe ouer one parte of it with the lode stone, & forthwith by particular vertue which God hath giuen vnto it by that parte which they did rubbe ouer with the lode stone, it looketh towards the Pole, which is nere to the North, and perpetually it doeth this being in the Sea, or on the land, either by the day, or by the night, with the Sunne or without it, alwaies it looketh towardes the North.

With the which Nædle, and wyth the Carde of Nauigation, wherein is placed a distinction for the knowledge of the windes, and the description of the portes, they sayle so many milleons of leagues: as at this day wee see, and it is done so easily, that it is very wonderful. The inuẽtion of this maruellous Nædle was founde by a Mariner, who was borne in a citie of Melfi in Italy. Also the yron & Stæle do serue to make clockes, which is a thing of greate art, & very necessarie to liue w̃ rule & order: for by them shal be knowẽ the works that are to be made, & ỳ time that shal be spent in them, they serue for all states of people, whereby they may liue wisely & discretely: & where is no clocke they liue like beasts, they are made at this day with so much art & curiousnes, that they make great admiration, they purifie and make cleane these two metals, that they make them as bright as any other: they gild them, they siluer them, & there is giuen to them other colours, & are made very faire, as we see that there are made cheines of Stæle verie delicate and fyne: and there are giuen to them diuers shapes and colours, and are more estemed then those which are made of Golde or Siluer. These metals are distilled by the waye of Alcumiste: and there is made of them Quinta essencia, as of Golde and Siluer. The Alcumistes dooe saye, that the metall moste apte for their causes and effectes, is the Iron.

Who first found this needle.

Distilled.

The Iron doeth suffer a greuous disease, which doeth consume and make an ende of it, which is called

rust

That rust come not.

rust, and because it may not come to it, there are many remedies, that the thinges which are made of Iron, and of Stæle may be continually cleane: principally, that they be put into no moist place, and that they be occupied and vsed, gilding them or siluering them: in so doing they bee kepte cleane from the aforesaide rust, or annointing them with common oyle, or with the marrowe of a Deare, or with the fatte of birdes, or with white lead and vinegar: when they are takē with the rust, for to take it away, they must be fyled of and put into vineger, and after into the fire, for with this it is taken away, vnlesse when they be so much eaten, that they are not to be remedied with these benefites. I doe not speake of the finesse and delicatenesse that there is in sodering of it, and closing of it together, and of the vsing of it in ỳ forge, because I am weary I let it passe with many other things that I should say thereof, and do conclude that these two thinges, Iron and Stæle are the most necessarie thinges for the seruice of mā, of as many as are in the world.

Remedies when ehe rust hath taken it.

Doctor. I am verie glad with that which master Ortuno hath spoken: for all is to confirme the excellencies, ꝯ greatnesse which I haue vnderstood of these two mettales, wherby I doe take them to be more necessarie then the gold and siluer, if we do consider well of it. The gold doth not serue vs principally for any other thing, but for money, which is to buy any thing therwith, and for the trade of thinges, the which any other metal might serue, or any other thing. For in the old time as there was no money, they did barter and change one thing for another: and by reason in thys bartering and changing there could not be vsed any equality and iustification betwēne parties: the wise and discreete men of common wealthes did agrée together to make a thing which might serue the lacke that might be of the one party to the other, that with it the thinges might be made equall, and there might bee a iustification of both partes. And for this reason and effect, there was inuented and made the first

money,

money, which was neither golde nor siluer, but of Iron, and of metall, as wee see in the money of old time. And after that, the Romaines made it of golde and siluer, for the fayrnesse thereof, but it is sufficient that the first which was made, was of yron and of metall, seeing that the Indians haue it to this day, of fruites of trees, and especially of the *Cacao*, which is the fruite of a tree, lyke to an Almond, this hath serued, and doeth serue them for money, to buy, and to sell, and to vse all playnesse, in their businesse. And in all Ginea the blacke people called Negros dooe vse for money, for the same effect, certaine little snayles, which they finde in the Sea, as also other nations doe vse of thinges lyke to this. B. I haue helde my peace, harkening to your worshippes, with great attention, and surely you haue treated in thinges of greate importance, and of great learning: and seeing you goe treating so effectually the matter of Iron, and so delicately, and with so greate learning, I woulde that Maister Doctor myght satisfie vs one thing, that I haue seene decided of learned men, vppon the complection of yron: for some doe say it is colde, and vppon this I haue had so many alterations, that they haue amased me, and seeing that Maister Doctor can certifye vs concerning this matter, wee shall take great pleasure, if that hee wil declare it vnto vs. D. I thought to haue made an ende with this saying, and that I had accomplished my promise with Maister Burgus: but nowe hee will driue mée to a question, the most hard and difficulte that is in al Phisicke, and surely it were néede of more time, then that wee haue to determine it.

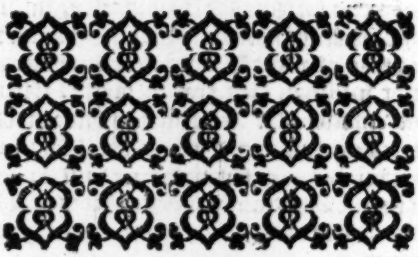
Mony made of fruite of Trees.

B. Your worship may not escape by that meane, for to morrowe you may make an end of that, which you cannot doe this day. Ortuno. I shall receiue great pleasure in it, although it bee not my profession: for beeing a thing touching yron, I shall reioyce therein. D. For to content you, I wil

 doe

doe it, and so I will returne hither to morrow after Dinner because we may haue time and place to treat of all thinges that are to be said of yon. I goe to visite my sicke people the little time that doth remaine: and Maister Burgus will goe to his Apothecaries shoppe, and so God be with you.

The



The second part of the Dialogue of Iron, treating of the vertues thereof.

DOctour. I am righte glad, that I finde Mayster Burgus heere, for as I came by the waye, I sente to call him, because it might haue chaunced that wee shoulde not haue mette so well togther as wee dyd yesterdaye. For we went from hence when it was night. Burgus. For a matter of so greate importance, and that booth giue so much satisfaction and contentment it is good to come tymely. Ortuno. You are welcome, maister Doctour, you haue verye well accomplished your promise. God saue you, in a good howre be it, the porche of the doore is very freshe, and it is needefull that it should be so, because it is so hotte. Burgus. Seeing that wee bee nowe heere sette downe, and are so wel shadowed from the heate, it will doo well, that maister Doctour doo relate vnto vs, that whiche wee asked of him yesterday, that the tyme passe not awaye in vaine. Doctour. I do minde so to doo, for alwayes I come shorte and wearye, and haue neede of tyme. This question which we will treate of, is so difficultie, that many of the olde writers, who haue treated of yron, did let it alone, and medled not with it: for the doubtes they hadde thereof, whether it were hotte or colde.

The question if the iron be hot or cold.

And if any did treate thereof, it was so short, and so out of order, that they leste not anything knowne nor verified, following euerye one the opinion that seemed best to hys

owne iudgement.

And that wee may more apparantly see the same, I will speake of suche that holde the one opinion, and also of those that are of the other: and the parties being heard, wee will iudge that which shal seeme best vnto vs. Let vs speak first of those that affirme Iron to be colde, and let Galen bee the first, who dooth say that all those metals of their nature are drye, and so they haue great vertue, and strength, to dry vp, and that that hath most vertue and strength to doe this among all of them, is the Iron, as also with this vertue to drye vp: it hath also vertue to make colde. Hee dooth compare it to the stone, saying that the substance of the stone is constant, and stedfast, for the colde, and dryeth that it hath: Euen so is the Iron, in suche sorte that it hath the nature of the stone, the which is colde and drye. And this whiche hee sayeth in the nienth of his Methodo, hee dooth confirme in that of the naturall faculties. The harde bodies doo shew to haue more earthly partes, and as the Iron is most harde, it hath more then all other thinges, whereby it commeth to be colde and drie.

That the Iron is colde Galen.

Idem.

Aueroys dooth confirme the same in the fifth of his *Coliget* and sayeth: thinges whiche are made harde of heate, with the dominion of earthly partes ought to bee colde, and drye, as the Iron is. Alberto Magno in the booke of the Metheuros sayeth: the Iron when it is kindled maketh it selfe very redde, for because in his principall qualitie it hath earthly partes, the same he doth confirme in the booke which he made of metals.

Aueroys.

Alberto Magno.

Conciliador in the difference 155. sayeth: in the Iron is not founde that vertue which is expressely active, but in the ende it is colde and drye. The same wordes are sayde in the difference 128. Gentill in the same question whiche he made de *Actuatione medicinarum*, sayeth, that the Iron is colde and drie.

Conciliador. Idem.

Herculano

Herculano in the chapter *de Vomitu* confirmeth the same. Iacobus de partibus vpon the second of the first, sayeth that the yron is colde and dry. Wee do see that the waters which haue quenched hot yron or steele, are colde and dry. Auicen in the seconde of the first, sayeth that they doo restraine the colour, and take away drieth, and the heate chiefly in time of verie hotte weather. And following after this, Monardo saieth, that the water which hath cooled hotte steele is cold, saeing that it taketh away the drieth, and doth mittigate the heate, in tyme of hot weather: and the drieth being taken away, causeth that the putrefaction of the feuers do cease, and where they are with stooles, it maketh an excellent worke. Albucasis in the booke which hee made of cering Instrumentes, sayeth, that those instruments where with the head should bee cered, ought to be of golde, because it is most temperate: & that in no manner of wise they be of yron, because the iron is colde of nature.

Herculano.
Iacobus de partibus.
Auicen.
Monardo.
Albucasis.

Brasauola in his Books of the French disease sayeth, that the yron is colde and dry which as he sayeth doth shewel in his colour and manner of substance, and in the darknes and weight it hath, for these thinges doo alwaies appeare, and come into earthly substance, as that whiche is light into hot, and a very substance which is knowen to bee colde and dry for his effectes, seeing that it taketh away, and dooth represse the cholerike stooles, it withholdeth the flure, and hot runninges. That which this dooth, alwaies is cold and drie.

Brasauola.

Sanauarola putteth the degrees of the coldnes, which the yron hath, and sayeth: that it is colde in the seconde degree, and dry in the third. B. Maister Doctor I pray you to passe forwarde: for vnto mee, that which is spoken, is sufficient, for I haue no doubt therof, but that the yron is colde and dry and alwaies I haue vnderstood it to be so, and now with the confirmation of such authors, I holde it for more certeine and firme. D. Maister Burgus hath very quicklie

Sanauarola.

determined without hearing the other partie. And therefore it is sayde that the iudge should haue two eares, the one to heare the one partie, and the other to heare the other party: & when you haue heard the contrarie party which saith, that the yron is hot, authorised with so graue men, and so wise, as the aforesaide, perhappes you shall remayne confounded, in hauing made so light a iudgement. B. Is it possible that any doo say that the yron which is harde and colde, & weightye, is not cold, but hot? I cannot beleeue it, vnlesse it were with some sophisticall argumentes. D. It shall not bee, but with very plaine reasons & euident, spoken by the most principall Phisitions, and Philosophers, that haue beene heretofore. Galen in his nienth booke of the simple medicines, saith that the mettalls, haue much substance of the fire mingled with the rest: how much reason is it, to bee more in the yron then in the rest of the metals, but because it is hard and thicke, let Rasis shewe it, for in the 21 of the *Continent* hee dooth say iron to be hot & drie, in the third degree. And for the confirmatiō therof, let Mensne be cited, who was both a phisition and a Philosopher, very famous in his time. Aliabas in the 5. of his *Theorica*, dooth saye that the water that hath quenched hot steele, is hot and dry, because it hath vertue to consume the superfluities of the stomacke, and openeth the inner partes of the bodie which are al workes of heate. Auicen in the second *Canon* sayth, that the steelie water doth resolue, which worke is only of heate, and he himselfgiueth it, in the disease of the palsey, which is a disease for the moste part, that commeth of colde causes. Conciliador in the Commentaries which he made vpon the problemes of Aristotle, maketh a great doubt in this matter, saying that the authors whiche doo treate of yron, did not determine if it were hot or cold, but that their opinion is, that it doth more decline to bee hot then colde. Auicen saith, that the rust of the yron is hot. Mathew de Gradi saith so likewise. Alberto Magno in the booke which he made of metals, in the 3. parte saith, that of the

That the yron is hot.

Galen.

Rasis.

Aliabas.

Auicen.

Idem.

Conciliador.

Auicen.

Mathewe de Gradi

Alberto Magno.

the gold and the copper there is no doubt, but they are hot, and chiefly the copper, by reason it is of a darker colour, and for this cause the yron doth participate of heate. The Astronomers doe say lykewise that it is hot, seeing that they hold it, to be vnder the dominion of Mars, which is hot and drie. And besides these graue authors the reason doth shew it self, and the workes and effects it hath. We see that it doth ouercome the superfluous moysture of the stomacke, it openeth the opilations it prouoketh the monthly cuttome of women, it consumeth and drieth vp al which are works of heat, insomuch that I do perceiue with that which is already spokē that M.B. is a mased, & of an other opinion then he was before. B. Surely it is so, sithence I haue heard such graue men shew so good reason that the yron is hot, it hath driuen me into a great doubt, and confusion, and know not how to determine with my self, vnto which part I shal incline, and beleeue. D. and so lykewise many others haue done that knew not what they should determine. And writing of the yron they set not down of what complection it was, because they knew not to what part they should incline, seeing the varietie of iudgemēts were such as we haue declared. B. It would be a learned thing & very conuenient to make certain in one iudgement, these authors, seing that so long time they haue bin at difference, & at discord: and it seemeth to me that M. Doctor might do verie wel, seing that the Grākes & Arabians did sit in counsel together with one cōsent, to determine vpon the letting of blood, for the sticke in the side, and other controuersies which were in this matter: & seing that worke hath bin so esteemed in all places. likewise this wil be of great estimation, to make such graue authors to agree, which are so different & contrary to opiniōs. D. It seemeth to be a hard thing to do this. B. The greater it is, the more it wil be esteemed. D. Bycause my good will is to please Maister Burgus, I will speake my minde and opinion, more for the desire to tell the certaine trueth, then to be the iudge, and to sette downe a finall Iudgement,

and

and determination of this controuersie.

A concorde of the difference.

Wee haue said with the opinion of Auicen, and the reste of the authors, that al metals are made of sulfur and quicksiluer, the sulfur as the father, & the quicksiluer as the mother, the one as the maker, and the other as the matter, and being so, the matter whereof the yron is made, is of these twoo thinges, and of these two beginninges, of the most hot sulfur, and of the most cold quicksiluer. The which nature hath placed in the inner partes of the earth, and made them metals, and where there was these twoo beginninges, most pure, it was made golde, and likewise of that which was grosse and vnpure, according to the degree and qualitie of euerie one, there was ingendred and made metall, conformably to the purenesse, or grosnesse that it had, and where these metals are more vnpure, more grosse, and more dark, the yron did ingender.

The whych beeing of beginninges not pure nor cleane, but grosse and fylthie, became to bee a metall, more harde then all other metals, so that by meanes of it strength there might be some who might make it easie and subiect to be wrought, as also it might bee a necessarie instrument that thereof men might profite themselues. And whereas the yron is made and ingendred of these twoo beginnings, which are, sulfur and quicksiluer, the one hot, and the other colde: so it hath the complection and temperature, and doeth participate of both qualities: therfore it is so drie, and for this cause hard and strong. By meanes of the sulfur it heateth, it consumeth, it drieth, it openeth, it comforteth, it prouoketh appetite, and maketh the meruellous woorkes that we will speake of hereafter, and al is done by meanes of the heate which it hath. And by meanes of the quicksiluer, being grosse and vnpure, and being formed with earthly vertue, wherewith it is mingled, it cooleth, it retaineth, it thickeneth, it congeleth, it withdraweth, and detaineth any maner of flure, or runninges by binding, it taketh away stooles, it coleth and temptereth the heate, and it doeth many

ny other effects, which are al done by meanes of the coldnes that it hath, in such sort that as by the aforesaide is scene, the effects are contrarie which the Iron doth: the cause whereof is by reason it is compounded of thinges that haue contrary qualities, which are rooted in it, and do worke conformably to the subiect where they doe worke. For where it is need to open, it openeth: and where it is neede to shutte, it shutteth. Trueth it is, that besides these qualities, the yron hath an other most principall which is, that it is most drie, more then all other metals, by meanes whereof it doeth many of these effectes and woorkes, which wee haue spoken of, and also it hath vertue to heate, to coole, and to dry vp. And of this it commeth, that some doe say it is hot, bycause they see that it maketh workes of heate, and others say that it is colde, bycause they see that it doeth workes to make cold, the reason whereof is, that it is compounded of two contrary beginninges, the one hot, and the other colde, and thereby it seemeth that they may verie wel defend themselues, who said that yron is colde, and worketh cold effectes: And lykewise they that sayde, it was hot, and doth hot effectes. Whereby it doth appeare that which the one and the other haue spokē and treated thereof, to be true. B. Master Doctor hath very wel ended the controuersie, and cōtrariety that is in this matter discreetly and wisely, wherby we are satisfied: but there remaineth a doubt, if the quicksiluer bee colde, as hee sayeth that some doe say that it is, and to prooue it, they say that it sheweth by his strength, colour, and taste, and the effectes which it doeth, to make colde, seeing that such as doe vse of it, it maketh impotent, they suffer weakenesse, and trembling of sinewes, and are vtterly voyde of the vse of their members, and they die all together of a disease called Apoplerie, and all this doeth come of colde causes. They which say that the quicksiluer is hot, doe prooue it with his effectes, for anointing the ioyntes and other partes, of the body therwith, it maketh great workes, and effects of heat,

it inflameth their mouth, and throte, their gummes, & roofe of their mouth, with great heate, and burning: it prouoketh sweat most behement: we see that thereof is made the most strong thing like to fire, that is called *Sublimatum*, which is most strong fire, and burneth wherfoeuer it bee put and all that it taketh, it consumeth, and sterete. Of it is made that cortiue poyson, called pouder *Precipitatos*, in such sorte that the cause is needfull, seeing it hath and dooeth the workes so contrarie to make colde, and to make hotte. D. The same doubt we haue of it, as of the yron, and what is that which Master Burgus wil now haue? B. Now that you brought vs out of the first doubte, we pray you that you will bring vs out of the second. D. It seemeth vnto me that Master Burgus doth take the matter so earnestly that I must needs do it, because I meane to content him, in al things, & it shal be done very quickly: the euening commeth vpon vs. The quicksiluer is a metal cōpounded of diuers parts, the watery parts that it hath, are mingled with earthly things, which is that that giueth it substance and strength. It hath also mingled with it sulfery parts, which seemeth to be very bright: for in chafing the quicksiluer betwéene the hands, there remaineth in thé the perfect smell of brimstone, & so the quicksiluer is compounded of diuers things. The watery & earthy parts giueth it vertue to make colde: by meanes whereof is done the vertue which we haue spoken of, and by meanes of the sulfur which hath ayery parts, it heateth, penetrateth, openeth and maketh thin, and by them it prouoketh sweat, it causeth to expel by the mouth and by stoles, the humour that doth abounde, by heating and dooing other effectes of heate.

Sublimatum

And therefore it is not to bee maruelled that the quicksiluer doth contrarie effects, seing it hath diuers operations, which is the selfesame that we haue spoken of the yron, and so the doubt remaineth discouered which was proposded by M. Burgus. B. I remaine sufficiently satisfied of that which

is

is sayde, but not so satisfied that there dooth not oemayne for mee to aske of M. Doctor another thing, which is of more weight then all that is sayde: which is, to knowe the vertues that the yron and steele haue in the vse of medicine: for their works, and effects, as I haue heard it reported, are many.

D It wilbe a trouble for me to reckon, and tell of so many auncient authors as also of late written authors, whiche do treate of the vertues of iron, and of the steele, by reason they are many and doo treat of great things. And seing that it shalbe declared, let vs loose no time, whereby we may the rather make an ende. By that which is sayde, you haue vnderstood howe the yron, and steele, are one kinde of metall, sauing that the steele is more cleane yron, and more fine, & for this cause it is hard and strong. They of old tyme knew not the steele, but onely treated of the yron, and to it they attributed the medicinall vertues that we will speake of, and vnder our talke of yron, we will comprise the Steele, seing that it differeth not from it, in more then in being purer, and cleaner from superfluities: and for this cause the steele dooth make cold, and drieth more then the yron. For where it is needfull to heate and to open, the yron hath more force, because it is not cleane of the sulpherie partes, for there is lost much thereof, when the steele is made in the forme as it is aboue saide.

It is needfull before we proceed forwarde, whereby wee may the better treate of the vertue of yron, that wee vnderstand how it ought to be prepared. For if it be not prepared, neither can it be administred, nor yet wil it worke it effects, because it is a hard metal and strong. And seing that wee haue M. Burgus heere, who in his Arte is one of the excellentest men of al Spain he may declare vnto vs how it may bee vsed, and prepared, because wee may goe forwarde in this matter. B. I haue receiued great pleasure with that as I haue hearde treated of yron, and of steele, and thought that wee shoulde haue made an ende, and not treated

Of the preparation of yrõ and Steele.

any longer of them: but seeing that it seemeth good to Maister Doctor, that I shoulde speake of the preparing of these metalles, I will doo it, because I woulde say some thing as well for my parte. But if Maister Doctor woulde take paynes, hee might speake thereof, as wel as most men that are in the world, seeing he knoweth it, and that there is nothing in medicine hidden vnto him, but seeing that we haue of him a good Censor, if any thing doo lacke, he may speake and supply it. The metalles if they bee not corrected and prepared euerie one, as it is conuenient for them, cannot serue in medicine, nor worke the effectes and vertues which they haue in them, because they are grosse of substaunce, and strong.

To correct Metalles.

The Alcumistes haue knowne and dooe knowe much in correcting and preparing of them, seeing that wee see they vse the golde and the siluer, in broths, that they may be drunke, and do reduce them into pouders, as also they do the like with the lead and copper, and of other minerals and metalles, which they doo correct and prepare, for to make them into powders, that they may serue in medicine.

They doo correct and prepare particularly the iron for this effecte, but with greate difference, from all other metalles, as Bulcasis sheweth very learnedly, beeing a Phisition, and a Moore, who in particular doth shewe the manner which ought to bee had, for to prepare the yron, and hee sayeth in this manner, the fyling of the yron which is most pure, must bee taken without other mixture, for if it bee mingled with Copper, or Lead, or Glasse, and if it bee giuen so mingled to any person for to drinke, it will kill them, you may take the quantitie you list, of that which is filed, beeing most pure, and let it be washed, & after it is wel washed, let it be put into a cleane vessell. And let there bee put to it vineger, and put it vnder some thing, so that it bee well couered, let it so remayne thirty dayes, or at the least seauen, and after that tyme take it forth, and

Bulcasis.

you

you shall finde that whiche is filed of the colour of Verde-greace, the which must be dried: and after it is dryed, it must be ground: and being well ground you may vse thereof. Some there bee that doo wash it with fresh water, or with vineger, and doo straine it through a linnen cloath, and then put it vnder a vessel vntil it ware rottē, and after they wash it, and keepe it. That which this Moore dooth say, seemeth to be of Aueroies, in the fifth of his gathering, where he setteth downe the preparation of this in this forme: After the Iron is ground very small, let it bee put many times into vineger, or into Goates milke, when it is crudy. This he would should be the preparation. And Christopher de honestis, following this in the commentaries which hee made vpon Mesue sayeth. Let the filing of the Steele be put into vineger many dayes, for in any otherwise the vse of it will not profit, although that some do put it into milke of Gotes, and some into oyle of swēte Almondes, and in this sort they take it. The same preparation Clement Clementino doth giue. It seemeth a harde thing to beleeue, that the yron or Steele is penetrate, and doth ware soft with any of these thinges: onely the strong vineger is that which doth penetrate and soften it, whereby it may be well grounde, for to vse of it. And for the more certeintie I will shewe howe I do prepare it. I do take of Steele the purest and whitest I can get as also iron, and doo cause it to bee filed as small as may bee, and when it is filed I cause it to be washed in water many times, vntill the water doo come foorth cleare, and then I put it into a cleane glassed vessell, and do cast to it as much strong white vinegar as may be sufficient to wet thorowe the saide filing, and the vessell beeing stopped and put into a close place, I do let it stand xx. daies, stirring it well twice euerie weeke, and putting to it some vineger if it bee needefull: and after the twentie dayes, when it is well soked, I take it out of that, and put it into some other broader vessell, or vppon a table, that it may dry in the shadowe, and

Aueroies.

Christopher de honestis.

Clement Clementino.

The preparation.

after it is drie, I doo grynde it in a morter of metall, syf-
ting it twise through a thick sieue of silke, & so being made
into Pouder, I put it into a fine earthen paynted pot, & then
with a Pestle I beate it small againe, in such sort that bee-
ing taken betweene the fingers, it seemeth not to haue any
maner of substãce, neither is it felt between thẽ. And if it be
not doon in this sorte they are neuer well grounde, for it is a
thing that they take most care of, so that therby it may work
the effect the better. And being made into pouder in this sort
it ought to be kept in a glassed vessell. Some doo wet it with
Gumme Dragagant and make it in rowles: and it liketh
mee very well, because they be the better conserued, and the
gumme Dragagant taketh away some part of their drieth.
And seeing that I haue made an end of the preparing of the
steele and yron, that it dooth the effect when it is needful as
though it were the steele it selfe, let Maister Doctor shewe
vnto vs the woorkes and vertues that it dooth. D. I doo
reioyce very muche to heare the good order of the preparati-
on, that Maister Burgus hath giuen and set down to be vsed
with these metals. And seeing that I am bound to declare ye
vertues and medicinal works which they haue, I wil speak
of it the best that I know, as wel that which I haue known
and read, as that which experience hath taught me, and the
vse of so many yeeres. These two metalles doo serue in me-
dicine two manner of wayes, the one is, that of them may
be made instruments to worke with, in causes of Surgerie,
without the which the Surgeons cannot work their works
and effects, nor the Barbours without them cannot do their
occupations. To declare what instruments those are which
serue for the one & for the other occupations, it wil bee too te-
dious. The iron and steele do serue in medicine with great
effectes and maruellous workes, by curing and healing di-
uers diseases, and so Plinie in his booke of the natural histo-
rie, treting of this matter of irõ, after he wrote great things
of it, as well in that which doth profit in the seruice of man,
as

The vertues of Iron and Steele.

as other curious thinges, hee treateth of the vertues and woorkes which it doth in medicine shewing first the qualities of it, saying: The yron hath vertue to drie vp, to retayne and to holde fasse: it is good for such as doo lacke their haire, that it may growe, beeing prepared and mingled with some licour prepared and made for the same purpose, it taketh away the roughnesse of the chaekes, mingled with vineger: and being made in an oyntment with oyle of Myrtiles and wax, it taketh away the blisters of all the bodie: the pouder of it mingled with vineger, doeth heale the disease called Saint Anthonies fire, as also al maner of skabbes: it healeth the little sores betwæn the naile and the finger, the pouders therof being applied therunto with a linnen cloath. It healeth also the flux of women of what sorte soeuer it be, being put therunto with wooll or with cotten wool, and also if they be applyed therunto after the maner of a Tent in the lower partes: the pouder being mingled with mirrhe and put to the sores or wounds new hurt, doeth soder them and heale them: and beeing mingled with Vineger, and put vpō the piles, it dissolueth them. It is a great remedie for such as are gowtie, being applied with thinges made for the purpose vpō the grief: It stencheth the blood of such as are wounded, which is for the most part made of Iron. It is giuen to bee drunke to such as are diseased of the lungs, for it consumeth the disease, and healeth him that is sicke, it stayeth any manner of flure ⁊ the Piles, ⁊ doeth remedie the sores of them. It healeth sore chaekes, casting the pouders vpon them it is a great remedy ⁊ worthy of estimation. He that doeth cause it to be made ⁊ doeth put it vpon a Plaister called Higre, the which doth profite to take away and make cleane the soares, and to take away the Fistula and to eate away the Wraunches, and too cause that the sores bee filled with flesshe: all this is of Plinie in the Chapter of Iron. Galen in the Booke of Triacle to Piso, declareth much the necessitie of Iron, for the life of mankinde and for the seruice of man, and dooeth account it for a *Galen.*

most

moſt excellent remedy, for to dry vp the moyſtures & teares of the eyes. In that of continuall diſſolution, hee ſayth: that peces of burning yron caſt into milke, by taking away the waterishnes which the milke hath, is good for ouer muche ſtoles, and eſpecially for the bloodie flix. And in the tenth of the ſimple medicines, he commaundeth that milke be giuen wherein peces of yron haue bene quenched, and ſaith that ſuch kinde of milke doeth good vnto them which haue the bloody flix.

And in the like caſe it is better to vſe of Iron, then of ſtones or pebble ſtones, by reaſon the Iron doth leaue more drithe in the milke. Alexander Traliano, adding to thys, treateth how milke ſhould be vſed in ſtoles. He commaundeth to ſeeth milke with a quarter parte of water, vntill the one halfe be conſumed, and in this ſorte it may be giuen to them which haue the ague with ſtooles, and it is better in the place of ſmall pebble ſtones, wherewith they doe commaund it to be ſodden, that there be caſt into it ſmall peces of burning Iron. Paulo, well neare ſaieth that which Galen hath ſayed, and that the pouder of Iron mingled with vineger profiteth much to ſuch as haue matter cõming forth of their eares, although that it hath bene of a long continuance.

Alexander. Traliano.

Paulo.

And alſo it is a greate remedie for ſuch as haue taken venom, that is called Aconito. And forthwith he treateth of the vertues of the water that haue coled hotte Iron, and ſayth, that it doeth good to ſuch as do ſuffer the payne of the belly, and ſuch as haue any cholerike diſeaſe, and ſuch as haue hot ſtomackes, and ſuch as haue the ſtopping of the lunges.

Dioſcorides. Dioſcorides in the chapter where he treateth of the ruſt of yron, ſaieth, that the water or the wine, that hath quenched a pece of burning Iron, is good for them that haue the flure of the ſtomack, and the blody flure, it diſſolueth the hardneſſe of the lungs, and ſerueth in cholerike ſtoles, and in the looſeneſſe of the ſtomacke. Aecio, treating of certaine

Aetio

rowles

rowles which are verie excellent for the opilations of the inner partes, sayeth, that it is a moste conuenient remedie for the Lunges, and inner partes of the Bodye, that the water that hath quenched whotte Iron bee taken for a long time: but such as haue a whotte disease, must vse of the water, & such as are colde if they be weake, of wine that hath quenched yron. Oribacio saieth, that the water which hath quenched whot steele, is an excellent remedie for suche as are sicke of the lungs. Scribonio, an auncient Phisition sayth, that the water which hath quenched whot steele is a great remedie for such as are swollen, and for such as haue sores and griefs of the bladder, chiefly if they vse it continually. *Rasis* of his *Continent* treating of yron sayeth, the same as Galen doth. And Paule adding this, the yron doeth take away the flure being ouermuch of the menstruous, and conceauing with childe, it healeth the little sores that are betweene the finger and the nayle, it taketh away the Pearle in the eye and the hardnesse of the eye lid, it healeth the piles outwardly, it remedieth rotten gums, it taketh away the Goute from the feete, and from the handes, it maketh haire grow where it lacketh, although there haue none growne a long time. The water that hath quenched yron, is good for the flure of the bellie, although that it hath beene of a long continuance, and for stooles of blood which doth auoid from the bodie, and the meate which is eaten and not consumed, and for stooles of blood: it also dissolueth the hardnesse of the lunges, it remedieth the runninges, and weaknesse of the stomacke. And Mecerico an ancient Phisition saith, if the pouder of yron be taken with sodden wine called Cute, it comforteth the weaknesse of the stomacke: he taketh for his Authour Mese a Phisition. And Rasis concludeth the same, saying, I say and certifie by great experience, that the yron, doeth profite in the disease of the Piles, and for the flure of Urine, and for ouermuche flure of the menstrues: this sayeth Rasis.

Oribacio.

Scribonio.

Rasis.

Serapio. Serapio reciteth al that Rasis saith, worde for worde: and because I woulde not say it twice together, I let it alone.

Auicen. Auicen followeth Rasis in all that he hath said, adding this that followeth to it. The water wherin yron is quēched, maketh strong the inner members by his owne propertie and manifest qualitie: it comforteth the stomack, for the water which doth quench whot yron, strengtheneth the vertue, and consumeth the superfluities of the stomack, & the superfluous moisture thereof, for those are the thinges that take away appetite by the lowenesse of the mouth of the stomack, & they are those which extinguish and kil the natural heate: and the yron by reason of the coldnesse and drithe, helpeth the knitting which is made in ẏ mouth of the stomack, wher the appetite is ingendred, it comforteth the Liuer and the rest of the interiour members, it strēgtheneth natural heat, the sinewes and powers of the bodie, and in such sort it doth giue them strength, and they take such vertue therby, that they caske from them the opilations: by reason of which causes the Lunges are consumed. It comforteth the vertue of generation, and this it doeth by consuming the moisture which is that which letteth & troubleth natural heat which is necessarie therefore, and if it be not done by his qualitie yet it is done by his accidents. *Auicen.* All this is spoken by Auicen, in the second of his first, as also he saieth in the seconde Canon where he praiseth the yron greatly for Ringwormes, and for swellings, and for the Goute, and mingled with Vineger and put into the eares that of long time haue cast out matter, it healeth them, & for the sharpnes of the eie liddes, and to take away a webbe or the whitenes of the eyes: and hee saith moreouer that the Wyne which doeth quenche the Iron doeth profite for the Apostumations in the Lunges, and for the loosenesse of the stomacke, and for the weakenesse thereof, it taketh away the superfluous Flure of the Mother: it dryeth the piles, it taketh away old stooles of the bloody Flure, it doeth good to such as their fun-

fundament commeth forth, and to such as they water doth auoid from thē, not feeling it, it taketh away the ouermuch Flure of the menstrues of women, and comforteth luskines in man or woman: all this is taken out of Auicen. Aliabas in the fifth of his Theorica sayth, the water that coleth the iron, dooth detayne the bellie: it hardneth and comforteth the Members, if you bathe your selfe with it, it dooth good to the Paynes and Apostumations of the Lunges. Albucasis sayeth, that the vse of yron prepared, taketh away the naughtie colour of the yellowe face, that is of the colour of Saffron, and the vse thereof dooth make fatte, and it shoulde be vsed as the sicke man doth heale, who being wel and whole, dooth ware fat.

Aliabas.

Albucasis.

Well neere all that which I haue saide, Alzananio and Isaac, do say: which I do leaue to relate, because it is shewed already. B. Haue there beene any late writers that haue sayde any thing touching this matter? I think there be none that considereth how that the auncient Writers haue written muche thereuppon. D. Yes, many and very learned. B. It would doo well that you would so much pleasure vs, as to shewe who they are, and what they say, seeyng you haue begunne, and that they remayne not vnknowen. D. I will shewe you, for some of them with care, and particularly, haue written of yron, and the vse thereof, and of the great vertues which it hath, and the lyke they say of the steele. A Phisition which was a Cardinall called *Vitalis de Furno*, treating of yron in a perticuler Chapter, saith: the filinges of yron hath vertue to drie vp, and make thin, and therefore it openeth and healeth opilations of the lungs: it healeth the bloodie Flure, and any manner of Flure of the Bellie taken in meate or drinke. The Iron that is quenched many tymes in Wyne, is good for the stoppinges of the Lunges, and inner partes, and the milke is good wherein the steele hath beene quenched.

Alzananio.
Isaac.

What the late writers say.
Vitalis de Furno.

The yron obayeth nothing but the Diamond, for it cannot doode more then yron: for it dooth consume it altogether. There is no mettal, which dooth receiue so much hurt with the ruft as the yron dooth, and much more if it be cankered with the blood of mankinde, and also after you haue made it cleane again, if you annoint it with the marrow of the dere called the Hart, or with Dyle olive, or with Vineger mingled with Alom. This the Cardinall saith.

Montenana. Montenana in his Counsell a hundreth sixtie one, dooth put for a great secret to kill or quenche fiftye times a peece of steele in strong Vineger and in that Vineger being made whot, to wet a course Linen cloth, and put it vpon the lungs and inner partes that are stopped, many dayes together,

Sanauarola. Michaell Sanauarola in the booke hee made of Bathes, doth say, the yron maketh cold and dryeth vp, whereby it is binding, and therefore it dooth detayne, and the water that killeth or quencheth the yron, hath the saide vertues, and all the rest that the yrõ hath, for the water receiueth into it his qualities, and vertues as Galen saith, that thhe water receiueth the qualities & vertues of the things that we put into them, or sodde in them, and they do the same woorkes that the said thinges themselues will do, the water which killeth or quencheth the yron or steele dooth detayne, it causeth that the flure or runnings do cease, and being put to the ruptures, it doth sodder them together, and shutteth them, it consumeth the olde matter of the eyes. The pouder made of yron dooth loose the swollen eye liddes, it taketh away the Rime from the eye, and doth make fast the gummes that are lose. Whẽ there is a tent made and wet in this pouder prepared and put into the mouth of the Mother, it withholdeth any manner of flure of it: and the like it dooth by putting it into the flure of blood: that commeth from the Pyles.

Galen.

This Powder is good agaynst the Venome called *Aconito*. The Wyne that quencheth yron or the steele, doth

dooth profit for the hardnesse of the lungs, and the weak stomack and laratiue, & any maner of flure, chiefly if it be cholerike, it dooth profit much. Such as haue the dropsie, and the flure of the vrine, and such as haue the menstrues, ouermuche, and such as their water goeth from them without perceiuing thereof, and such as their fundament goeth out: hetherunto Sanauarola hath sayde. Nicholas Florentine, prayseth infinitely steele, for opilations of the inner partes of the body, and likewise the water of the steele. Bartholomew Anglicus, greatly prayseth the vse of yron, & of steele, and sayeth, that they are a most excellent medicine, then gold or siluer, for the seruice of man: for that by them these twoo metalles, that are so greatly esteemed of all men, are kept in safety, because they doo defend and succor them from suche as continuallie doo persecute them. They defend iustice, they conserue the common wealthes, by them the euil dooers are chastened, and the good are conserued and defended: in all offices of handycraftes they are necessarie: they labour and woorke the fieldes with them, whereby we are maintained, it hath medicinal vertues more then any other metall for the filing which dooth proceede of it, hath vertue to dry vp, and to make thin. It vndooeth opilations of the lungs, it taketh away any maner of flux of stooles, although they bee of blood: and it profiteth for many other thinges. All this the English learned man sayth. Wiliam of Saliceto, in the cure of opilations of the lunges, dooth commaunde to take the ponder of steele, for to loose opilations, and hee taketh it for a great secrete. Platerio in the Chapter of yron sayeth, the yron and the scales of it, and his rust & the steele, euery one of them hath the like vertue and propertie, taking twoo partes of a dram of the fyling of yron prepared, as it is conuenient, with hot wyne, it healeth the opilations of the liner and the lungs, although they be very olde. Mathew Siluatico saieth the same, that the rust and the scales of the yron haue the same vertue that the steele hath, either of them

Nicholas Florentine.
Bartholmew an English man.
Saliceto.
Platerio.
Mathew Siluatico.

being prepared, and made into pouder, do heale old opilations, and they must be taken with hot wyne, and these pouders must be mingled with the iuyce of Polen, put in a tent of cotten wooll, into the pyles, it healeth and cureth them, & also when the fundament commeth out, of what maner seuer they bee: and chiefly if they proceede of a hot cause, by casting wine called Vente, vpon burning yron, and taking ỳ smoke thereof, dooth take it away. Clement Amerino after that he hath shewed the preparing of the steele, dooth command to giue halfe a dram thereof prepared, mingled with sugar of Roses, taking it fasting, it causeth that no euill humours be ingendred in the body, and it taketh away the rottennes of them, and it dryeth vp the watrishnes of the stomack, it procureth appetite, it strengtheneth the interior mẽbers that are weake, it rectifieth the liuer that is sicke, and the rest of the members, and chiefly if they take the pouders with spyces of a sweete sauour, they will make the colour of the face cleere and faire. Christopher de Honestis, after hee had set downe the preparing of the steele, saith, that the pouders of it are maruellous good, taken with Sugar of Roses, in the morning, because it giueth appetite to meate, it comforteth the strength of the stomack, & consumeth the superfluous moysture therof, wherebỳ ỳ digestiue vertue doth strengthẽ it self, to make his works ỳ better. It healeth thẽ that are in a consumptiõ, & such as are swollen with opilations, or with the euil complection of the Liuer. It is profitable for them that haue a naughtie yellowe pale colour in the face, it comforteth the Liuer, it keepeth away the dropsy, & if it bee at the beginning, when it first commeth, it cureth & healeth it. And generally it taketh away al the rottennes of the body, and dooth rectifie al the corrupt humours, chiefly if they bee the interiour members. Mathewe de Gradi dooth prayse it much in the flure, ỳ is ouermuch of many months, and in stooles: and Auicen declareth it in the 20. of hys thirde booke, who sayeth in diuers places, that it profiteth in

Clement Amerino.

Christopher de honestis.

Mathewe de Gradi.

in the like flures, and hee saith, that it is good for the Gomorea passio, and for the lustinesse of man, and for him that cannot make his water wel, and for the white purgations.

And because I am weary of muche speaking, and of thinges which are to be much esteemed, I pretend to make an end of this matter, for the day goeth away, and if wee would speake other thinges of great importance, time wil not suffer vs. B We would be glad that the sun woulde not make so great hast, that the day were longer, that we might know these thinges, and especially being such as are spoken of.

And I neuer thought that of a thing so forgotten in medicine, as the yron is, that there had bin so much to say, and so much to bee knowen thereof. and if we well perceiue that which is saide, there is no disease in man, from the soale of his foote, vnto the haire of his head, wherein the iron doeth not good, and that which I haue more esteemed, is that such wyse men haue gone into counsell, vppon things of so great importance.

D. Master Burgus, dooe you not maruell of Gentil, hee pretending to do this, seeing howe great contrarietie there was to make them agree in one, brought the matter to things hidden and by that as it is saide, shal be seene how he was deceiued, seeing that the diuers partes which the Iron hath, are manifest causes whereby it maketh diuers effects and operations. B. There remaineth to me one doubt, which is, if the lode stone being ground & prepared, as the yron and steele, if it do the works that they do, seeing it is of the same nature that yrõ is of D. The lode stone hath much of the nature ý the yrõ hath, which doth seeme to be so, by his colour, waight & maner of substance, & friendship ý he hath with the yron. Seeing that it plucketh it vnto him, as if it were his own, & that a far of, that it mouueth & bringeth the yron vnto it, & not only the said lode stone doth it, but also ý things ý it hath touched, that so haue taken the vertue of it, as if it

were

were the lode stone it selfe. and all this it doeth by reason of the greate lykenesse and friendshippe which it hath with the yron, together in one with the hidden propertie which it hath therfore. For this vertue, that it hath to drawe vnto it yron, either it is for the likenes it hath, or for the property, and in this stone ought to be the one and the other. The diamond is his enemie, insomuche as it is saide that in his presence, it draweth not the yron vnto it. Galen speaketh of greater power that the loade stone hath then the yron, seing that it draweth the yron to him, being of his own kind, and therfore the ancient writers do giue it the same vertue, that they giue to the yron, in curing the opilations of the lungs, and other inner partes. Galen saith, that the vse therof healeth the dropsie, and doeth euacuate the grosse humors. Serapio saieth that being taken with water and hony, it loosethe the belly, chiefly grosse humors: many doe prayse it for the dropsie, with water and hony. I vnderstand that the lode stone ought to be prepared in such sorte that it may be vsed, as wee haue saide of the preparing of the yron. B. Doeth your worship minister any time the rust of yron prepared: for I haue prepared it by commandement of a Phisition, being a stranger, and gaue the pouder thereof vnto such as had opilations: and hee saide to me, that they did better worke then the pouders of steele. D. We haue spoken of Plateario and of Mathew Siluatico, howe they say that the rust of the yron, and the yron it selfe, and the filing of it, and the steele, haue al one maner of vertue, and therfore the rust of the yron prepared wil profit as much for the said purpose, as the rust doeth, and I haue vnderstode for to consume and dry vp the moisture of the stomacke and the slimy humours therof it will make great effectes, for the rust of the Iron and of the steele is the most hot partes, & the driest partes of them. And so Galen doeth command it to bee prepared with veneger, and that there bee made of it, pouder moste small, the which dryeth extreamely, as he saieth in the nienth of simples,

Gale.

Galen.

Serapio.

The rust of the Iron and his vertues.

Plateario.

Mathew Siluatico.

Galen.

simples, and in the fifth of his Methodo. Mesue, in that of the vlcers of the pares, hee doeth put a confection for them wherein is conteined the preparing of the rust, and before that hee putteth the same rust prepared in vineger, and made in small ponders, hee maketh of them a liniment for the eares that are troubled with vlcers. Rasis in the ninenth Chapter of those things that doe comforte the stomacke, after he hath shewed of many compound medicines saieth, if they doe not profite, let there be giuen the scales of yron, with wine, and he saieth the same in the bookes of the *Denisions*, in the Chapter of the diseases of the moist stomacke: he commaundeth to giue a composition called Trifera Minor, and after that, the rusk of the yron. And in the same chapter before for the weaknes of stomacke, and the debilitation of the naturall heate, he commaundeth that there bee giuen Trifera, and after that the rust of yron, and at the end of the saide chapter for such as do eate earth, clay, and coales, hee commaundeth them to bee purged with Acibar, and after that they eate Trifera made with the rust of Iron.

Mesue.

Rasis

B. You haue spoken very wel, Maister Doctor, but I pray you shew vs how wee shoulde minister the ponders of these thinges. D. Seeing that therwith wee shall make an end, I will shew it in short time, considering that the time doth no longer giue place.

The cause and originall of the disease being knowen, the sicke person ought to bee let bloode, and purged, if it seeme good to the Phisition to bee so, and if the sicke person hath strength therefore: for there are some so leane, that it is not conuenient to vse of any euacuations in them. This being done, they shal take of the ponders that shal seeme most conuenient for them, of the three thinges which are spoken of the yron, the scale, or the rust of them, the quantity that shall seeme good to the Phisition, according to the age, vertue, & strength. I doe giue to them of a meane age a drammie, and

How these ponders are ministered.

The quantity

from thence I rise or fal, as the age and strength or the continuance of the disease requireth, and that it may not beleffe then twoo graines of waight, nor more then a dram & halfe, I give it many kinde of waies, either mingled with sugar of Roses, or with conserua of violettes, or with a syrope of Coriander, or of the roots, or made in pilles, with a syrope made for the purpose; casting them into the mouth or any maner of these waies, that they be taken: there mustie bee drunke after them a little sacke, that it be not cold, nor very strong. And if the person that taketh it, drinke no wine, then he may drinke water sodden with Cinamon, although the wine be the better, it must be taken, fasting in the morning and immediatly after it is taken, they must go and exercise their bodies, twoo houres after, if they haue strength therefore, and if there bee not strength to doe it, one is sufficient, or the time ỳ they may possibly. The going must be in such sort that the partie be not ouer wearied: and if he be, let him sit down, now and then and by reason such as do take them haue stoppings or opilations, of any maner of exercise, although it bee little, they are foorthwith wearie, and all the paine is for the first dayes, for afterward they shall goe very wel, and shall not be so much wearied.

hen they should be taken.

This exercise is better to bee vsed out of the house, and by the stretes, and in the fieldes, it doeth importe verie much by the going whereby these poudera doe make their worke, and doe good, that if they bee not well gone with all, they doe not the effectes that is desired, and the exercise being made, let him take rest in his house, or in the place where hee commeth vnto, not vnclothing himselfe, but euen so apparelled, let him lye downe vpon his warme bed, and rest himselfe one houre, and let him eate foure houres at the least, after he hath taken these poudera, or when hee perceiueth his stomacke to bee cleere, of them, hee shall eate of a Hen, or of another Byrde without any sauce, with some dry fruite, or some conseruas, and not to

That which the going doth import.

to eate any greene thing. Let the drinke bee according to the disposition that hee hath, wine watered if it bee conuenient for him to drinke, or water sodden with Cinamon: let him refrain to that day from all things that may offend him, let him not drinke betweene meales, let him make a light supper, with that as may dry vp moysture. I will not counsell that they take these pouders euery day, but euery third day, and chiefly these first dayes, and especially such which are leane and delicate, for in taking of them euery day, they will be much wearied, and one day that they rest betweene, they will be restored, and take strength for the next day. The day that it is not taken, if there doo appeare any feuer, it would doo well that there were taken a good vessel or great cup full of whey, made of Goates milke hot, whot with sugar: if it be not to be had, then take a smal table of rosade of a sweete smell: this day their liuer shal be annointed with some ointment made for the purpose, and their lungs with some thing that may vnstoppe them, and the stomacke with some thing that may comfort. This shall be doon in the morning when he is on his bed, and after the ointments are ended a little tyme, one howre or two after that they are anointed, receiue a common medicine with thinges that haue vertue to euacuate, and this medicine shal not lacke, euery day when the pouders are not taken, for it dooth much import, except if there bee not many stooles: in such sort it will bee better that it bee a washing medicine. The day which they take not the pouders, they may eate soode meate with some sauce and greene things, and in the one day and the other drinke little.

The order that he shall haue.

These pouders are giuen many or fewe dayes according to the necessitie of the partie that is sick, and as it doth him good, for to some 15. dayes are sufficient, and to others 20. and to others 30. some there be we ordeine them vp the first two or three dayes, and they caste vp much choler with them, whereby they are notably lightened, and dooth

The dayes that they shal take them.

them notable good, but being past twoo or three dayes, and being accustomed to them, they vomit no more: others there bee that vomit nothing at all, it wil doo wel when tenne or twelue dayes are past, to purge with some light purgation, and to rest twoo dayes after the purgation, and afterwards to returne to the ponders, and then to doo it until the taking of them be fully ended.

The vertues and the things wherein these ponders doo profit.

The vse of the steele so prepared is common to men, and women, and to al ages, so that they be not very colo, for very yong, principally these ponders doo good to women, for the most part they are stopped and doo suffer retentiõ, of the mẽstrues, which are in them, these ponders doo make marvellous effectes, by healing them of their opilations, and stoppinges, and causing their monthly order to come. Likewise these ponders are giuen whereas bee easte agues, and euill colour in the face, of what cause soeuer it come, it taketh it away, and doth all things that we haue saide, being written and commended by so graue authors of so great learning & experience: and they may be vsed in all these thinges with all assurance, without hauing any thing in them that may offend, as we see by experiẽce, in those which do greatly vse them. B. You commaunded mee to make a confection which was of steele prepared, for a woman that had bin many yeeres maried, and neuer brought forth childe, and tooke it, and I haue seene her here with children: shewe vnto vs if it hath made more effectes then in that woman. D. It hath doone good to many, and I haue many god children by that meanes, for whẽ they bring forth children, immediatly they make mee their Gossip, for the benefite to haue children. Surely it is a marvellous thing the effect that in this case it dooth, for it disopilateth, maketh the monthly order of women to come, where it dooth not, it maketh sleane the mother, it putteth in order to ingender.

If gold hath medicinall vertues.

B. I woulde knowe one thing, seeing here hath bin said so great excellencies of yron, and it hath bin effectually declared

clared how necessary it is for the seruice of man, as also his great medicinal vertues, that your worship wil also declare vnto vs if the gold haue any, for that I see learned phisitions commaund it to be giuen vnto such as are weake & leane, & to such as are ready to die, and to such as are sick at the heart: & to such as are full of Melancholy. D. I know not wherupō these learned Phisitions do ground themselues, that you say do this, I know not what benifit or profit can come vnto thē of the vse of golde that are debilited and leane, for the longer they vse it, the worse they shal like it: for if a furnace wī great quantity of kindled coles be not sufficient to change the maner & disposition of it: how can the heate of a weake stomack work with it for to profit therof and of the vertues, if it haue any: for hetherunto we know not, & the nerer they are to the death, the lesse they can do with it. Some there be which do commaund to cast pestes of golde, made in many or in other formes into the pots where the meat is sodden, for sicke persons, & they promise great matters therof, & the heat wherewith it is sodde, is not sufficient to change the form of it, nor it profiteth any other thing then to make it clean of ý filth ý it had, as also the weight which it had, came forth, euen as it went in: for so light a sething can do litle in such metal. To think ý it seruetb for the heart and for foundings, of ý which is said, doth manifestly shew that rather it is hurtful for thē, being ingēdred of their beginninge, of sulphur & quicksiluer although it be most pure of thē, yet alwaies his beginning is sulfur & quicksiluer, which both of these things be hurtful to the hart. And so Hipocrates taketh it to be euil water which doth passe, by mines of gold, for the said causes. Neither do I know what foundation there is that gold should be good for them that are Melancholy seing it is metal, & being so, it is very dry, a thing so cōtrary for them: & if it be made crowns, wherby they may be spent & do his wil with them, who doth possesse thē, in this they giue cōtentment & gladnes. I know no other medecinal benefit it can do to thē. There are many

Hipocrates.

Phisitions which doo commaund to carry to the moneyhouse, (which is ye house where the money is made) a pot of water wherin they quench many times a bar of gold, & they do attribute more vertues to this water then to rosemary. It is a thing most suspicious of as many as may be, for at the time they diuide ye gold fro the siluer or copper, wherwith it doth come mingled, they diuide wō strōg water which is a corsiue venō & mortal, of the which it cānot be chosen, but there wil remain some euil quality therof, bicause it is a thing so strōg. And likewise at ye time they melt ye gold, to make it in bars, & of the to make money, or any other thing, that it may sine & rise ofuage billats when it is melt in the furnace, they cast into it *Sublimatō* groūdiudge you if it wil let the gold to participate, (although it be but litle) of that venom to mortal & so hurtful: & the poore sick person trusting vpon the words of the Phisitiō, thinketh that he hath remedy for the hart, & for his soundings & faintnes, & there cōmeth to him hurt & poyson, which destroyeth & corrupteth him. Beleue you me, and suffer not such which are sicke, to spend their money to cast gold in medicines which they take, nor let them quēch gold that is hot in wine, nor in water, for of the one & of the other, there remaineth no medicinal vertue that wil remedy their euils. Only ye gold being made money, hath great vertues & properties, for that is it that maketh the hart glad, & taketh away sadnes & melancholy, and repaireth all the vertues & strength of man, it giueth strēgth wheras is none, it is an vniuersal, remedy of al things, vnles it be of death: for against that, nothing can preuail. And seing that night is come and time giueth not vnto vs any longer libertie, and although that it gaue vs, yet age doth his office, for I feele my selfe weary, God bee with you maister Ortuno, and likewise to you maister Burgui, and I goe to take rest.

The end of the Dialogue of Iron.

THE BOKE WHICH TREATETH OF THE SNOW, AND OF the properties & vertues thereof:

And of the maner that ſhould be vſed to make the drinke cold therwith, & of the other waies wherewith drinke is to he made cold: Whereof is ſhewed partly, in the latter part of the ſecond Dialogue of Iron.

With other curioſities which will giue contentment by other ancient thinges worthy to bee knowen, which in this treatiſe ſhall be declared.

Written by Doctor Monardus Phiſition of Seuill.

1574.

To the excellent Lord the Earle of Baraias assistant of the Citie of Seuill. &c. the Doctor Monardus your Phisition wisheth health. Fol. 172.

MOst excellent Lord, the faire & white snow doth complaine vnto mee, saying that she being so ancient, and of so many ages, celebrated of so many Princes, Kinges, wise & valiant mē, & being had in so great estimition, and price, that with greate care they seeke after her, & with greater care they do conserue her, for to giue health and contentment to all persons: yet for all this, many people with little consideration, & not knowing what they say, dooe persecute her, putting vndecent names to her: and that which dooeth most grieue her, is that some Phisitions, either for ignorance or for malice, do speake euil of her, not perceiuing what so many learned mē haue treated and said of the great vtility & profit which she doth to many, as experience doth shew, and all people doe vnderstand, chiefly when they doe drinke their drink most cold with the benefit which doth remaine to them thereof, they do prayse & extol her. Moreouer she saith, that she forceth no person to vse her, but if any will vse her, she can giue such order and maner to make cold the drinke as is cōuenient for all persons, giuing the degrees of coldnesse which euerie one would haue, and which doth best appertaine to them, and this with al assurance with onely leauing or placing the vessell wherein the drinke is ioyned neere to her, the which none of the olde writers nor of the late did speake against, or forbid. And especially let this manner of making could not be done with stinking water of a well, nor with the most burning saltpeeter, but with pure water being cleane and cleare. These complaints and many other the faire lilly white Snow hath vttered vnto mee, & in the end shee lastly said to mee, that since that I had praised her so much, and taken in hande to fauour her, that I shoulde

also seeke her some one person, wise and discrete, that with worthines & greatnes might valiantly succour and defende her from her aduersaries. And seeing the greate reason that she hath, and the bondage that I am in for the preseruation of her honour, seeing in all this realme who might dooe it, I haue not founde who hath the partes that this faire Lady Snow desireth, & who with most iust title may doo it so well as your most excellent Lordship And that your Lordship may vnderstand the rights which she hath, I dooe offer & serue you with this treatie, that of her and of her greatenes I haue written being amended and added thereunto, of that which before was writen. Wherby your Lordship, seeing it may the better defend her cause, and this shall not be hard to your Lordship, seeyng that it hath beene so easie to you, that which did seeme impossible, that is, hauing taken out mightie riuers of drye fieldes, & placed so many and so faire fountaines made with so much arte by all partes of this City which were so necessarie, and where there was a Lake without profite, is nowe made the fieldes of *Elisius* & faire places full of Trees which dooeth serue for the recreations and walkes of our citizens: and as one most worthie whych dooeth followe the Romanes in their workes hath brought to light the antiquitie of this Citie putting the columnes that so many yeares haue been secretly hid and buried in a place now so publike decked and adorned as the antiquitie and greatnesse dooth deserue wherby that al people may enioy of a remembrance so euerlasting, the whych howe harde and laborsome it hath beene, the impossibilitie that the worke had, doth shewe. And so the faire Ladie Snow is in greate hope and trust that hauing suche a noble protector, she shalbe defended from euil tongues, & that she shall bee taken and held in the same estimation that her workes and greatnes doe rightly deserue.

The

The Treatise declaring the vse of Snowe with the siuguler benefites thereof.

GOD our Lorde to manifest his knowledge & infinite power, made the vniuersall circuite of this world, which conteine al those perfections, that man may imagine in his vnderstanding: and it is deuided into two parts, that is, the region celestiall and the Region Elemental. The celestial is shining, without any variation, alteration or corruption.

This dooth conteyne in it eleuen Heauens and in seuen of them, are the Sunne the Moone and the other Planets, in the eight are the starres, the nienth they call Christaline, the tenth mouable, and the last they call the heauen of imperial heauen, which is as much to say, as the heauen of fire, by reason of the brightnes that it giueth from it which is fixed & doth not moone, where the dwelling place is of them which are of good fortune. The other parte is the elementall region which continually and without ceasing is subiecte to these alterations: and this is deuided into 4. elements, which bee fire, ayre, water and earth, of the whiche mixture are ingendred all these inferiour thinges: the element of the earth is in the middest, as the foundation of all the Circuite; then forthwith is the water: and aboue the Water and the Earth is the ayre: And aboue the ayre is the fire, the which is neere to the circle of the Moone. All these eleuents doe moone as wee see in the impressions which are made in them, onely the earth is vnmoueable, as the foundation of all. The earth hath much mixture of water and Ayre: one-

ly the fire hath no mixture of other Elements, and amongest these Elements the ayre is very principal, which is deuided into three parts, one is the supreame, and neere to the Region of the fire, which is whotte and drye for the fellowshippe that it hath therewith, taking muche of his qualitie, whiche is cleere and pure, from whence doo not proceede anye wyndes, nor clowdes: and this they call the celestiall Region: and the partes more lowe which are neere to the water and earth bee great and troubled full of Vapours, pearced and visited with the beames of the Sunne, whereby it commeth to bee whotte and the supreame and middle Region of the ayre, dooth come to bee very colde, because it standeth in the middest of the twoo extremities, beeyng so whotte. And in it, is increased the colde as in the middle part flying from the extreame partes of heat, as we haue spoken of before. This middle parte hath partes more or lesse colde, for the parte that is ioyning neere vnto vs is not so cold, as that which is neere to the superiour partes of the fire. And how much more the vapours do riseup on height, ẏ more they do congele, and holde fast. In the middle region of the ayre doo ingender the clowdes, the small raynes, the droppes, the frost, the rayne, the Snowe, the Hayle, and other impressions of the Thunder, lightninges and sharpe showers, and comets. The Clowdes be the principall matter, which doo ingender the Rayne, the Snowe, and the Hayle, and the other impressions whiche wee haue spoken of that are made of many Vapours which doo ryse vppe from the lower partes vnto the middle Region of the ayre: and so beeyng ioyned, they make one body, and they ware thicke with the colde of the saide place: and for this the cloud is like to a mother, and is the common matter of all the impressions that are made in the ayre. And so it is of the snowe as a thing ingendred of it, in the middle Region of the ayre. And the Snowe is no other thing but a Vapour, colde, and moyst,

moyst, which came into the middle Region of the ayre, beeing ingendred, in the bodie of the Clowde with a meane coldenesse which is not so strong as that which dooth cause the Hayle, nor so soft as that which dooth cause the water, and in the like Vapour before it be made water, it doth congeale and freese, and dooth fall broken in peeces and are white, because there do rayne in them more colde then in the water.

The which Galen dooth shewe vnto vs in the booke of the Philosophicall hystorie of Anaximenes the Philosopher. Of the congealed ayre, hee saieth that the cloudes are made: and of the same, beeyng more thicke, the raine is ingendred, and the same is congealed and frosen, and by the coldenesse of the Ayre it is made Snowe: and beeyng more congealed it is made Hayle. And the same Galen dooeth say in his booke de Vtilitate respirationis, the Clowdes congealed are made Snowe: which is the matter that the rayne is made of, the Snowe dooth fall in the high places, which of their owne nature are colde places, and thereby it is muche conserued, and very seldome it falleth in the Valleyes, and if it doo fall there, it is very smal, & forthwith it dissolueth. It falleth in the Sea but seldom times by reasō of the heat which it hath & for the winds that are continually in it, for heate & moisture are cōtraries & much more the winde accōpanied with the sun. Galen in the nienth of his simples, saieth that there were Philosophers that said the snow had hot parts, for being takē in the hād, it heateth & burneth like to fire. And so the saide Galen in the 4. of the saide Bookes, sayeth as he went vpon snow his feete did burne: the cause of this is not that the snow is hot, nor that it hath whot partes, but with his cold it doth shut the pores of the handes or feete and causeth that the heate which is in the inner parts haue not where to come forth: & so being shut in, do cause so great a kindling, that seemeth to burne: the which we see contrary if the handes do burne & be put into whot water, as ẏ pores

Galen. Anaximenes.

Galen.

are opened because of the heate of the Water it dissolueth, and the inner heate commeth forth, and the handes remayneth colde.

The commoditie of Snow

The Snowe dooth fall for the most parte in the tyme of Winter, when the whirle windes doo blowe: it falleth in Countries which are full of Mountaines, it neuer falleth in places that are very whot, vnlesse it be by great maruell. When it falleth it is faire and of a goodly shew, by reason it falleth in peeces very white, and it falleth softly without Tempest or Ayre, it feasteth the people as it falleth with her feathers, it hurteth no bodie: and if it doo harden the Earth, when it melteth, it softeneth it againe and fatteneth it. It killeth the euill hearbs, and doth fructifie and increase them which are good, as Aulo Gelio sayeth, and for this it is said, The yeere of Snow, the yeere of fertilitie.

Aulo Gelio.

It dooth good to them of the Mountaynes and to the Hunters, for in the tyme that it falleth, thers are taken more store of wilde Beastes and wildefowle, then at other times.

Galen.

Galen saieth, that the Snowe dooeth cause that the fishe dooeth not corrupt, and so it dooeth conserue it a long time that it rotte not: and likewise it conserueth the Flesche from Putrifaction, as wee see in the Mountaines amonge the Snowe there are found men and beastes that were frosen so muche without corruption, as though they were putte into Balsamo: Galen sayeth when Snowe dooeth fall, it is a Token that colde Diseases are at hande, and the older the Snowe is, the harder it is, and it looseth his softnesse and waxeth harde. In suche sorte that in the Mountaines there are Buildinges and hollowe places made of Snowe so strong, that they seeme as though they woulde indure many numbers of yeeres.

Galen.

The Snow doth make colde.

Manie other good thinges are to bee spoken of the Snowe whiche I dooe let to speake of for to treate of one, the greatest and principall that it hath, whiche is vsed at this

this day in many partes of the world. With it, is cooled that which we drinke, in such sorte that with all assurance it doeth make it so cold, as our health and taste can suffer: and this is in such degree, that there is nothing at this day that with more taste and pleasantnes doeth it. And so wee will treate first of it, seing, that the effect of the snowe is to coole, that the drinke may be colde, and to whome it is conuenient to drinke it, and who they be that with assurance may vse it, as wel in the conseruation of health, as in the healing of diseases. The drink brought ẏ beginning of ẏ necessitie which we haue of our conseruation, for it is a natural appetite, for al men desire appetite to restore the moysture, that continually is lost, and for this nature brought forth water which is cold and moist for to repare this losse, and it is common in al creatures: & so Hipocrates, Galen and Diascorides, doe say, that the water although that it be without sauour and smel, & colour, bright & cleere, it ought to bee cold, for ẏ such water doth restore the moisture that is lost, & doth make thinne the meate, that it may penetrate to the liuer, & that there it bee made blood. Galen doeth say that one of the conditions of good water is, that it ought to bee colde, for being so, it hath many good properties, which the whot hath not. And Auicen vnderstanding this in his second booke speaking of water, bee praiseth much the colde water, saying. It is true that the cold water, although that it comforteth the stomack, it doeth good to such as haue their belly soft, and to them that doe suffer the flur or runnings of the bellie, of what sort soeuer it be, and it doeth good to such as doe suffer diseases, that are caused to the like runnings where Auicen doth giue vs to vnderstand how much the vse of cold water is conuenient for them, which doe suffer the flur, or runninges of the stomacke, chiefly if they bee caused of hot humours: the which wee see hauing certaine stoles of choler, they are taken away with a good draught of colde water: and others hauing and suffering grieses and paines of the stomacke, with only drinking

Of the drink

Hipocrates
Galen.
Dioscorides.
The water ought to be colde.
Galen.
Auicen.

drinking of the coldest water they were healed, as Galen sayth in the 7. of his *Methodo*, that he sawe in one day, yea in one houre, with a draught of colde water many diseases were healed, and some of these were weake of stomack, not only, with colde water of a fountaine, but with water coled in snowe, and in *Rome* it is vsed. And so Cornelio Celso in his first booke, vnto such as were weake of stomacke, commanded them to drinke, after they had eaten, the coldest water they could get, and in cholerike stooles should be drunke water, that was most cold, and in runnings of whot humors it shoulde bee vsed, for to stay the flure. Auicen in the saide chapter saith, that the cold water doth cõfort all the vertues in his workes, that is to say the vertue disgestiue, attractiue, retẽtiue, and erpulsiue. And so he goeth declaring euerie one of them, giuing vs to vnderstand how much the colde water doth corroborate and make strong all these vertues, whereby they dos their workes the better. And the said Auicen in the second of his first treatie of water, saieth, the colde water is the best of all waters, and it is conuenient for them which are whole, for it giueth lust to meate, & maketh the stomack strong. And a little before hee saieth, that which is not colde doeth corrupt disgestion, and causeth the meate to swim in the stomacke, it taketh not away the dryth, it causeth the droplie, by reason it corrupteth the first disgestion, & consumeth the body with his heate. Auicen himselfe confirmeth this in the thirde of the first part, saying, the colde water is conuenient for them that haue a temperate complection, for being whot, it causeth the stomacke to be sicke. Isaac Aliabas and Rasis, say the same, that Auicen saieth, the which he did let to write of, bycause hee woulde not bee long in his sayinges. One thing Auicen would haue in the third of the first parte, that he which should drinke very colde, must first make a good foundation, eating first a good portiõ of meate, before he drinke. Also he saith that the colde drinke may not be drunke much at one draught, but by litle and litle, by reason

Cornelio. Celso.

Auicen.

Auicen

Auicen.

Isaak. Aliabas. Rasis. Auicen.

son it dooth bring two benefites, which is, that there is taken more taste in that which is drunke, and it dooth not kill the naturall heat, as it is seene by the pot that boyleth, if you cast into it much water at one time, it dooth cease boyling, but if it bee cast by litle and litle, it ceaseth not his working. And therefore Auicen himselfe sayeth, when that they wil drinke colde, that you drinke with a vessell which hath a straight mouth, that the drinke run not in hastily, the said vessell beeing a limet or a yewre, with a point, surely it is a greate benefit, for them which are affectioned to drinke with the lyke vesselles: if they ought first to take out the winde or not, I doo remit me to the Doctor Villalabos, who treateth largelie of this matter.

Who drinke colde, let them drinke litle and little.

And by this it is seene howe Auicen woulde that those which woulde drinke verie colde, they shoulde not drinke foorthwith at the beginning of their meate. For some there bee, that as soone as they begin to eate, foorthwith they will drinke that as is very colde, the stomacke beeing emptie without meate, which cannot choose but hurte: and so the hurt which dooth come to them by this, they do attribuite it, foorthwith to the colde of the drinke, and not to their euill order: the which Auicen sayth, speaking of colde water, that to drinke it without order, is the cause of many diseases, & if it be drunke in order, as wel in time as in quantity, it profiteth as he hath said. Therfore let euery one loke to that which is conuenient for him, and let him make experience in himself, and if that it bee conuenient for him to drinke colde, that hee may beare it, without that it doo offende him that doo it, for thereof will followe the benefites which wee haue spoken of, but if he be sicke, and fall into any disease, whereby he saith, that the drinking of colde drinke dooeth offende him, in such case let him not vse it, for my intent is to shew and perswade them that doo drinke colde, that if it dooe them no hurte, nor offende them that they drinke it so, and suche as doo vse it of custome and haue experience that it doo

You must not drinke colde at the beginning of meate.

not offend thē, vnto such if they drinke not, that which they drinke cold, the lust of their meate is taken away from thē, for they take no taste in that which they eate, and they eate it with grief, and with an euil will, for that which they drink doth not satisfie them, & the hot drinke doth fill the stomack full of windinesse, and cannot make therewith a good digestion.

He doth counsell to drinke colde.

But what is hee that hath a reasonable health, beeing in the tyme of great heate, or in the whot summer, that comming to eate, beeing weary of exercise, or of greate labour hauing the tongue drie, the breath shorte, that dooth let to drinke colde, seeing that to doo it, there doo follow the benefites that I haue saide, and dooth succour his necessitie, and remayne content and glad without hauing offended his disposition, and health. Vnto the which, Galen doth anymate and exhorte vs, in the booke which hee made of good and euil meats: saying. In the time of hot weather, when our bodies are whot, and sometimes inflamed, then we must vse of thinges that may refreshe vs: although that they bee euill meates, as Plummes, Appples, Cheris, Melons, Goords, & of other colde fruites, in these like tymes. Galen saith, that wee may vse colde meates, as the feete of a pigge or hogge sodden in vineger, and crudded milke: and the same meates must bee made colde, and likewise the drinke must be made colde, as the water, and the Wyne watered with colde water, or made cold in snow, the one and the other must bee made colde in the most colde water of a fountaine, and if it bee not to bee had, let it bee made colde in snowe, chiefly the drinke. And after that Galen hath made a large digression as it is conuenient, so muche in the tyme of greate heate to eate and to drinke cold thinges, hee dooth describe who they are that should drinke colde, and saith in this sorte, those that should drinke cold are such, as haue much bustnes, and haue care of many things, as those which are gouerners of cities, and common wealthes, and the ministers which doo helpe them,

Galen.

them, and do participate of such cares and troubles, & those that are much exercised in bodily bustnes, in especially the souldierlike exercises, or other great exercises, & they which do iornie, and inespecially long iornies, giuing to vnderstãd all corporat and spirituall exercises. And after he hath done this, hee doeth moderate it in this maner saying. But suche which haue notthese cares, & drinketh without them when they are idle and in pleasure, doee not exercise themselues: these people as they haue not heat to constraine thẽ to drink cold, let them not do it, neither is is conuenient for them to drink it, let thẽ content themselues with cold water, as nature hath brought it forth, without putting it to cole in any other thing, seeing they haue not nede of that which is most cold.

Moreouer he saith, although they liue idlely, and do no exercise, and are without cares, if the time were warm, or very hot, they may drinke the water cold, I doe meane that in the countries wher it is not cold, they may put it to be made colde, so that it be not verie cold. The selfesame is confirmed by Galen himselfe in his 3 booke of meates and in the booke of the disease of the reines, where he saith, that the vse of cold water cooled with snow, vnto such as are verie whot, & such as are fat, and such as do exercise themselues & labour much, that such may drinke verie cold, chiefly if they be vsed thereunto, for such as are accustomed to drink it, do suffer & carry it better and more without hurt, then such as do not vse it, for such ought to drinke it with more respecte and consideration.

And albeit the water hath so great benefite in it, as wee haue saide, for the conseruation of health, it hath greater to heale Feuers and other diseases: and thereupon Hipocrates and Galen treated verie particularly, inespecially Galen in the nienth of his Methodo, doth reprehend there Erasistrato, and such as do follow him, which did forbid the vse of cold water, vnto such as were sicke of the Feuers. And in his first booke of his Methodo, by the like reason doeeth reprehend

hend *Thessale*, and in the 7 booke he doeth shew that he himself hath healed many sicke persons that had the griefe of the stomacke, with most cold water, and made cold with snowe. And in the 8.9.10. and eleuenth of the same *Methodo*, hee healeth the Feuers & other diseases with water that is most cold. And it is an excellent remedie taken with the conditions that is conuenient. In the 11. he saith, that the sharp Feuers are cured with letting blood and colde water, and especially the Feuers of blood, or that haue much mixture thereof. By that which is said is séene how conuenient it is, that water be made colde with snowe, where there is not to bee found any so cold as is conuenient for our conseruation and contentment, and for to heale vs of many infirmities. All the which we haue treated of in briefe, whereby it may be a beginning of our prététe that shal follow, which is to shew the maner how to make colde the snow, and because that which shall be made cold is the water, and vnder is also to bee vnderstood the wine, and all the rest that shall bee made colde, wee will speake of that which shall bee treated, vnder the water.

The water is colde two maner of wayes, one naturally, as it commeth forth of the springes, and this is as colde as it is conuenient, and hath no néede to cole it, if it hath as much coldnes as will satisfie our necessitie, without hauing néede to séeke any thing that may make it colder.

There is an other water which is not so colde as is conuenient for vs, as well in our conseruation and health, as for our satisfaction: and by reason it is not so colde as it ought to bee, it is the cause of the hurtes it doeth, that before we haue spoken of.

Some waters are not so colde as they ought to bee by nature, by reason they are in whot countries.

Now your intent is to treate of them, howe they ought to be made colde, because with their heate they hurte vs, and beeing made colde as much as neede requireth, they doee satisfie vs so that wee may drinke them, and vse them

without

without any hurt that they can doe vs: and so we will shew of al the meanes that we may haue to make cold, which are vsed at this day in all the world, and of them we will choose the best, and most sure, setting downe the inconueniences that is in euerie one.

There are foure maner of waies to make colde, which at this day are vsed in in al the world: ý is to say, with the ayre, in the well, with Salt Peter, and with snowe, euery one of these is vsed at this day.

The first is, to make colde with the ayre, although it bee a common thinge, and vsed in all places, yet it hath beene and is most vsed of the Egyptians, by reason they haue neither wels, nor snowe, and that of the salt Peter they neuer knew. Galen maketh a large relation of ý maner to make cold with the ayre, & saith thus: They of Alexandria and Egypt for to make their water colde, that they may drinke it in time of whot weather, doe warme it first, or doe seeth it, and then they put it into earthen vessels, and set it in the colde ayre or deaw in the night in windowes, or in the gutters of houses, and there they set it all the night, and before the Sunne riseth, they take it away, and washe the saide earthen vesselles on the out side with colde water, and then they rowle them with the leaues of a Vine tre, & of lettice, and other fresh hearbs, & they put them in the ground in the most cold part of the house, that there the colde may conserue it. The maner of making colde is vsed at this day in all the world, although not w̃ so much curiosity, by reason they seeth not the water, & they content themselues w̃ putting it in the cold ayre, & in the deaw, as commonly it is done. Likewise they do make cold the water with hanging it in the ayre, hauing certaine skins ful of water in the ayre & mooning them continually: the which is vsed in al ý country called Estremadura. Others do make cold by putting ý vessels w̃ water in ý deaw, & before ý sun rise, they wrap thē in cloth or in skins,

and this the Sheepeheardes and other people of the fielde doe.

The hurte to coole in the ayre.

This manner to make colde with the ayre hath many inconueniences, because the ayre is subtill clement subiecte to any maner of alteration and corruption; and therfore it may be infected with some euill quality, easily: and being infected it may infect the water that so is made colde, infusing therinto his malice. The which Auicen sheweth very wel in ý second of the first saying. The ayre is an euil thing, by reaso it is mingled with euil thinges, as Vapours, and smelles, and euill smokes, chiefely that whiche is put in betweene twoo walles, and especially that which passeth by places where are rotten Plantes, and naughtie Trees, and where dead bodies are, for it altereth at euery one of these things, and of them receiueth an euill qualitie. And for this cause ý ancient Philitions did forbid that in tyme of the plague the water should not be put into the ayre to bee made colde, because the corrupt ayres should not infect it. There is lykewise an other inconuenience, that you cannot euery night set the water to bee made colde in the ayre, for some nightes and the moste parte of them, in the Sommer tyme are so whot, that not onely the ayre dooth not make colde, but the water that is set in the ayre, is whotter then it was before, and if it bee made any whit colde, it dureth no longer then the Morning, when it is not needefull, and likewise in the tyme betweene Winter and Sommer or in the Winter when the ayre woulde make colde, then the rayne, the tempestes and cloudes and other alterations wil not suffer the ayre to doo it. All these thinges experience dooeth shew at this day.

Auicen.

There is an other maner of way how to make cold with the ayre, which is the most wholesome, and more without hurt than any of all the other: wherin there is no occasion of any euill qualitie. And there are many people of estimation

which

which do vse this way to make colde that, which they should drinke, the which they put into vessels of earth, or metall, and do alwaies make winde and ayre to the vessels with a wet linnen cloth. And it must bee so, that it be in the ayre continually without ceasing, as long as you are at meate. And in this sorte it will bee made colde to purpose, and the hote ayre that is ioined to the vessell is taken away, and in place of it commeth freshe and colde ayre, euen as it doeth when there is gathered winde to the face, and taking away the hot ayre that is ioyned to it, and with freshe ayre it maketh it cold and refresheth.

The other way to make colde, is in a well, wherein they doe put the vessels with water or wine, and there they remayne the moste parte of the daye. This kinde of making colde hath also many inconueniences, as well of the parte of the water, wherewith it is made colde, as of the part of the place where it is put, chiefly in the welles of the cities and townes, that for the most parte are foule and full of filthinesse. The water of these welles is an earthly water grosse and harde, because it is continually standing in one place, and shutte within the bowels of the earth. And as it is a standing water, it must of force be purified, for that the beames of the Sunne do not pearce it, nor yet the ayre doth visite it, and therefore continually it is full of euill vapours, whereof they doe easily rot, and they are foule waters full of durte and claye, and of other mischieles of an euill qualitie.

The second manner how to make cold which is in wels and the hurt that commeth thereof.

And seeing the water or wine is so put a long time into this foule standing water, what can come of it, but that it participateth of the euill qualitie that it hath. And so Galen saieth, that the vessell which must bee put into the well, ought to bee full: for if it lacke of his fulnesse, then the water of the well doeth penetrate it, or the vapour of it goeth into that which is emptie; and therefore it is conuenient

Galen.

In the well the vessell ought to be well stopped. and in the ayre vnstopped and not full.

uenient that the vessell bee filled full, and that it bee well stopt, for that whiche is saide. And hee sayeth the contrarye, when hee shall make colde in the ayre: for then the Vessell shall not bee put full, but some parte thereof remayne emptie: for the colde ayre in the night season entering into that which is emptie, dooth make the water more colde.

To coole in metall, is euill.

Ordinarlye they are vessels of Copper, or of the leafe of Milan, whiche are put in welles for to make colde. The Copper, if it bee not well tinned within, dooth suffer to enter into that whiche is to bee made colde an euill, qualitie: for with the moysture of the well, there is growne in it immediately, a certeine greennesse that is seene vpon it, after it hath stoode a fewe dayes, which is a thing verye euyll and hurtfull.

The leafe of Milan is made of Iron, the whiche with the moysture of the well is taken forthwith with rust, which is a blacke thing that is seene vppon it after a fewe dayes, which is an euill thing, whiche dooth infuse an euill qualitie into that whiche is drunke. And therefore I am of the opinion that that which shoulde bee made colde in the water of a well, shoulde bee in a glassed vessell or of siluer, although the best waye is to take out water of a well, and put it into a vessell, in the which shoulde bee put that which shoulde bee made colde, mouuing the water many times: for by taking the water out of the well, it looseth muche of his euill vapours, by reason it is visited of the ayre. which as is said, dooth shewe the inconuenience that there is by making cold in a well.

The best manner how to make cold with the water of a well.

And besides that, wee see that the water hath euer a taste of earth, or of some euill taste, that is perceiued notablye, after it is drunke, besides the euill smell, which we see that it taketh.

The third manner and fashion to make cold, is with saltpeter,

pæter, the which is an inuention of marchants, and in especially of suche as goe in the Gallie, by reason that there the ayre dooeth not make colde, and especially in the time of calmes, and there is neither welles nor snow. Necessity did teach them this remedy, although it is not good, for the great inconueniences which it hath. It doth coole, as some say, the colde running vnto the inner partes of that which it dooeth make colde, for the excessiue heate which the saltpæter hath, the which is done with the strong force of the saltpæter with the water, which the saltpæter beeing entred into the inner partes maketh to bee colde, comming from the heate of the saltpæter working vpon the strong force thereof. Other say that the water doeth make it selfe grosse with the saltpæter, and being made more thicke and grosse, it hath more colde vertue, the which being holpen with the heat of the saltpeeter, the cold maketh a greater pearcing, through the water, for all thinges that are colde, the more thicke parts that they haue, the more they coole. And so Galen saith in the bookes of the simple medicines, that nothing can be very cold, which hath subtill thin partes, by the which howe more thicke the thinges are, the more force they are of. Other there be, which say that the saltpæter hath an actuall vertue, very colde, and wooorking with the water is made more colde: as is seene by the byne, that after the salt is verie much stirred in the water, it is most colde. The selfsame is seene in the water of Allom, and of saltpæter. This maner of making cold doth cause many diseases, it doeth heate the liuer, it causeth continuall heate, and a hot burning, it inflameth the lungs, it taketh away the lust of meat and other euilles, which woulde be tedious to treate of.

The third way or manner how to make cold with saltpeeter.

Galen,

The hurt it doeth.

There are other waies to make cold, which are in riuers, and moste colde fountaines, whereof Galen speaketh, of the which it is needefull to treate of, for whereas are moste cold waters, it is not needfull to put them to bee made colde, but to vse of them as they are.

Other waies to make cold.

Wee haue shewed how the water that shoulde bee made

Snowe and raine water doeth differ in little.

raine with the coldnesse of the middle region of the ayre, did freese, and was made snowe, and therefore is little difference from the rayne water, and that which commeth forth of the snowe, for both of them are ingendred of one manner of matter, sauing that the water which procedeth of the snowe, is somewhat more grosse for the compultion it hath of the coldnes of the ayre, in such sorte that it is not so euil, as they say it is. And we see the Scithians doe drinke it continually, as Hypocrates sayth. Wee see that of the snowe which doeth melt, are made great and mightie riuers, of the which the people that inhabite neere to them, drinke continually without doing to them any maner of hurt, or benumming of them. And of these are many of Spayne, Almaine, and many more in the West Indias, where mosse of the riuers are of snowe, which doeth melt from the hilles and mountaynes, and all people ingenerall drink of them, for there is no other water in all the country.

Atheneo.

The Romaynes for delyght and curiositie, dranke the water that came forth of the snowe, the which they strayned through stones, to make it more thinne. Atheneo, doth rehearse certayne verses of Sopita, an auncient Poet, in the which he saith, that in his time they dranke snowe, and the water which came forth of the snow. Pericrates, Historiographer being a Greeke most famous, saieth ý in his time, they dranke snow, not only in the Cities but in the Campes. Euticles a man very learned, in one of his Epistles doeth reprehende those that were in his time, that they did not content themselues to drinke that which was made cold with snow, but that they dranke the snowe it selfe. Sciates, maketh mention of the snowe, vsed at times conuenient, with much care and delite. Xenophon in the thinges of memorie which hee wrote, maketh mention of many people that did not onely drinke snowe, but the water thereof continually.

Pericrates.

Euticles.

Sciates.

Xenophon.

Plinie.

The Romaines did vse it much, and so Plinie in the 31. booke of his Historie saith, that Nero was the first that sodde waters, to cools it in Snowe. The which Galen in the seuenth

uenth of his *Methodo* doth recite of him, saying Nero was the first that sodde the waters, and afterwarde cooled them with Snowe: for the water beeing made colde in this sorte, receiueth more quickly the colde, and more effectually. And it is a water more healthfull, for by the seething of it, is auoyded the earthly partes from the water, and it remayneth more subtile, and more thin, and so it descendeth more speedily from the stomacke.

Plinie in his naturall historie, in the nineteenth booke, complayneth of the care that those of his time had, in keeping the Snowe of the Winter, for the hotte weather in Sommer, saying, that they did ouerthrowe the mountaines by keeping the Snowe from warme weather, making it to peruert the order of nature, that in the monethes which are most whot, in the which there is nothing but heate & drieth, that the curiositie of the people is so muche that at that time, there is such aboundance of snowe, as in the monethes in the which there doth naturally fal vpon the ground great quantitie thereof. This Plinie sayeth, for in his time and after, it was a common thing to keepe the Snow of the winter for ỳ sommer. Heliogabalo Emperour had made a great caue in a lyttle mountaine, from a garden of his owne, where he gathered in the winter very great quantitie of snowe, bringing it from the mountaines that were neerest to Rome, whereof they vsed in time of heate, in their bankets. *Plinie.* *Heliogabalo.*

Chares Militineus, in the historie that hee wryteth of King Alexander sayeth, that in the Cittie of Petra a moste populous Cittie in Asia, there was ordinarily thirtie caues, that in the winter tyme were filled with Snowe, for the whot weather, for the seruice of Alexander, & such as were retayners to him. *Chares Militineus.*

At this day it is doone, not onely in Asia, but also in many partes of Affrica, and in all Europe, chiefely in all Countries which are vnder the dominions of the greate Turke, and especially in Constantinople, where the snowe is so much vsed, that all the yeere it is solde in *Snow is kept by many people.*

publike market, and they vse of it all the yeere. The selfe same is doone at this day in all the states of Almayne and of Flaunders, Hungary, and Bohemia, and other places, where they keepe the Snow in houses and vautes in the Winter, for to make their drinke colde therewith in the Sommer.

They carrye from Flaunders to Paris, the water that is frosen, which is more then three score leagues, distaunce. Likewise in our Countrie of Castile it is kept in houses, and they gather it in the winter: and when winter is past, they conserue it for the whotte weather. And there are many Lordes and great men, whiche haue in the mountaynes perticuler houses, where they commaunde that it bee put in the Winter, for this effecte: and many of them doee vse it, and doee make colde therewith as well in the winter, as in the sommer, as there are chiefely in Castile in the tyme of winter, waters that are most colde.

The colde which dooth proceede of Snow dooth not offend as other colde dooth.

They which drinke that whiche is made colde with snowe, saye that it dooth not offende them, as that which is made colde with the weather, for it is seene that a cuppe of colde water beeing drunke, that commeth foorth of a well, or of a colde fountayne, hurteth such as doo drinke it, and drinking that which is made colde with snowe, they feele no such hurte.

How careles people are that they haue not had Snowe in Seuill.

I dooe much maruell at one thing, that this Cittie of Seuill beeing one of the moste famous of the World, wherein alwaies haue lyued many greate Personages of very high estate, and many people of greate estimation as well of the naturall people of the Countrey, as strangers, that there hath bin none which haue brought thither snow in the tyme of whot weather for to make colde that which they drinke, seeyng that the heate of this countrie from the beginning of Sommer, vntil it be well neere towardes Winter, is so great, that it is not to be suffered, and all the waters are most whot, that they cannot scarcely be drunke. And besides that the moste parte of the people of this Cittie are people of much

much businesse and cares. And seeing that in a Countrey so whot where businesse and cares do abounde, where the water is whot, and nothing wherewithall to coole it, with iust Title it may be admitted and vsed that it may be cooled with snowe, seeyng that the coldenesse is so sure, as wee haue said, and it dooeth make the benefites whiche Galen and Auicen haue shewed vnto vs. *An exhortation.*

Let euery one looke vppon his disposition, that beeing whole, although hee bee not altogether in health, in tyme of whot weather he may drinke cold more or lesse as it is is conuenient for him. For the drinking colde dooth temper the Liuer, it mittigateth the heate, it giueth appetite to meate, it comforteth the Stomacke, it giueth strength to all the foure vertues, that may dooe their woorkes the better, the meate is eaten with appetite, and with gladnesse, it taketh away the drieth in the day time, it causeth that the stone doo not ingender in the raynes, by keeping temperate the heate of them, it taketh away lothsomnesse, and likewise it doth many other good effectes, that the vse thereof and experience doth shewe vs. *Note.* *The good that drinking colde doth.*

And because it is the best manner to make colde with Snowe as wee haue saide, let vs allowe thereof with graue Authours: and let Auicen bee the first, in the thirde of the first, where sayeth. The water that is made cold with snow, vnto such as ars of a temperate complection, whereas coldenesse hath beene made with Snowe, yea although the snow be fowle and not cleane, then it serueth to make cold the water without: and that as is good and cleane, is to bee put into that which shalbe drunk: ⁊ as Auicen sheweth in ý 2. parte of the 1. book, the 16 chapter, where he sayeth, the snow ⁊ the frosen water when it is clean ⁊ the snow hath not fallē vpō euil plants, or ý it be nothing mingled with earth, or other superfluities, ⁊ the frost not made of euill infected waters, but ý the water which commeth forth of the snow, be cleer ⁊ clean, ⁊ the water that cōmeth forth of the frost be also good ⁊ clean, if any part of the water of the snow or of the frost, be put into *Auicen.*

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the water that must bee drunke, or with them the water be made colde, without doubt it is good: for the waters whiche come forth of them, be not diuers from other waters.

This doth Auicen say, giuing to vnderstand ý these waters which doe proceed of snow & of frost being clean, do not differ frõ ý goodnes of other waters, only ý differẽce is that the waters of ý snow & of ý frost are grosser thẽ other waters, by reso ý the vapor is congeled in the middle of ý aire, as we haue declared. Rasis among ý Arabians the best learned, in the 3. book of those which he wrote to the King Almasor saith thus. The water of the snow coleth the liuer that is hot, being takẽ after meat, it strengthneth ý stomack, it giueth appetite & lust to meate, but that which is drunk may not be much. And immediatly after he saith, the water which hath not so much coldnes, that it giueth not contentment to him ý drinketh it, filleth the belly, & taketh not away the drith, it destroyeth the appetite, it taketh away the lust of the meate, it consumeth ý body, & concludeth in saying that it is not a thing conueniẽt to bee drunke. ¶ doo vnderstande it for the preseruation of the health of mã, of the which Rasis treating of that book himselfe in the 4. of Almasor, speaking of the preseruation from the plague, he commandeth to drink water of snow: & in the same chapter he doth refer it an other time to the 26. chapter of the said booke, in the time of whot weather hee commaundeth to be drunke in the morning snow with sugar.

The Arabians cured many diseases with the vse of the snow, & with water made cold therwith. Auicen in whot griefs of ý stomack doth command to make cold the drink with Snow: & likewise in hot griefs of the liuer, put vpon the grief which is very sharpe or fore, & in causes whiche are very hot, it hath been seen many times to take away the pain. He cõmandeth in the grief of the twhach to make cold ý water with snow, & ý they wash their mouth therwith very oftẽ. And likewise Auicen in the 11. of the 3. treting of ý trẽbling of the heart saieth, if the cause be strõg, & therwith be any inflamatiõ, let him haue giuẽ him cold water to drink, & snow water mingled with v-

small

ſmall water, certaine draughts one after another, becauſe he ſhould not drinke much at one time, for the reaſon aforeſaid.

The ſelfſame ſaith Raſis, in the 7. of his Continent in three places ſpeaking of the ſaid grief: at the firſt giue vnto ſuch to drink continually water of ſnow, chiefly if ý ſaid diſeaſe proceed of a melancholy humor. And in ý ſecond part he coũſeleth thẽ to go dwel in a cold coũtry, & if they cannot do it, that they vſe to drink ſnow, & cõtinually ý water therof. The 3. is that ſuch as haue no remedy to be foũd ý they wil be conſerued wõ giuing thẽ to drink ý water of ý ſnow cõtinually. And being writing of this, & healing of a Gẽtlemã ý could not fetch his breath, & was al ſwolẽ, & ſlept not in many daies, & hada grief at the hart, and with letting him blood, & giuing him to drink water of ſnow cõtinually, he was healed, not wõout great admiration of al men: for he was taken to be but as a dead mã.

Amato Lucitano in the 7. *Centuria* ſpeaketh of one ý had a hot burning feuer, & for the great heat & inflãmation, he had in the throte, could not ſwallow down any thing, & wõ a peece of froſt, chewing it cõtinually, not onely it toke away ý difficultnes of the ſwallowing down, & in the inflamation in his throate, but did alſo eaſe him much of his feuer.

It is vſed to drink at this day made cold with ſnow in al places, where it is to be had: for with this maner of making cold, they find more aſſurance & cõtentment, thẽ in al the reſt. And ſo we ſee it is vſed in the courts of kings, & princes, & al great men & lords, and common people that are there reſident. And to this day with the vſe therof, it hath not bin ſeen, that it hath cauſed any kind of diſeaſe: which if it had beene hurtful & had cauſed any cõmon diſeaſe or paritcular in ſo many yeeres as it hath beene vſed, it woulde haue beene ſeene: rather wee haue had many examples, that it hath done good, and hath conſerued thoſe which are whole, that they ſhould not fall ſicke, & ſuch as are ſicke haue bin healed of their infirmities. Here I doe ſee many being ſicke, and having greate occaſions of ſicknes, after that they drinke cold, are whole ſtraight way: & when they haue giuen ouer the vſe of it, they become

ſicke

stoke againe.

Galen. And although experience doe shew it, yet Galen doeth teache it vs in many places, beeing the Prince of Phisike. For in the third degree of the substãce of meates, he saith, that vnto them which are hot of stomacke, it is conuenient that their drinke be made colde with snowe: the same he doth confirme in the booke of good and euill meates.

Galen. And in the seuenth of his *Methodo*, it hath beeee seene as he sayeth, that diseases haue beene healed, and the griefes of the stomacke with colde water, made cold with snowe: and in the six of the *Epidimias* hee doeth vse muche

Galen. of Water, firste sodden, and after cooled with snowe, and in many partes hee doeth put to coole in snowe the medicines, which hee dooth vse of: and the same doee the Arabyens, for that, as it is said, it doeth seeme that the snowe was had in reuerence by the auncient Writers, and that they did vse of it in the preseruation of their health, and in the healing of their diseases, for that it was the best manner howe to make it colde, more cleane, and more without scruple. For the colde that proceedeth of snowe, is healthful without receiuing hurt, by that which is cooled with it, nor causeth any alteration, because it is a very good congeled water, and doth make colde.

How it ought to be vsed. Trueth it is, that it is not conuenient to vse of the saide snowe continually, if it be not in time of need, by the way of medicine: for the vse of the said snowe drunke in water or in wine, or putting the snowe into them, doth ingender many kinde of diseases, which if presently they bee not felt, they come to bee felt in age. Of the which Galen doeth make a large relation, in the booke of diseases of the Reines, and in the booke of good and euill meates. And bycause that Auicen did erpound them, I will shew what he writeth, in the third part of the first booke, in the 8 chapter. He which doth drinke snow, and the water that doth proceed out of the same snowe, if hee doe vse it continually, there wil follow muche hurt thereby: it doth offend the sinewes, and it is naght for

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the breast, and for the inner members, and especially for the breathing: and there is none that doe vse to drinke it, but it wil do them hurte, vnlesse hee be of a sanguine complexion, which if he doe not feele hurte presently, he shall feele it afterwarde. Whereby it appeareth howe euill the vse of the sayd snowe is, and the water which dooeth come out of it, if it bee not by the way of medicine onely, so it may bee vsed to coole therewith, for in suche sorte it doeth not offende, as is saide. For in this neither the auncient writers did put any doubt of hurt, nor any scruple, and now wee see that it hurteth not, but bringeth health, and benefite, as wee haue sayde.

And as Plinie also saieth, of the delight and daintinesse of the colde, without offence of any malice of the Snowe. And Martiall dooeth shewe the same, in the 4. booke where he saith, the snow must not bee drunke, but that licour which is made very cold with it. And this was shewed and taught vnto vs, by the most ingenious drieth.

And vnto such as are verie colde, it commeth not well to passe, for them to drinke that, which is made cold with snow or that which is verie colde, if hee bee not accustomed thereto: for by custome, they may vse and drinke it without any offence to them, but it is good that they moderate themselues in drinking that which is verie colde, and that they content themselues that it bee made colde, after a meane sorte, although it be with snowe. Also it is not conuenient for children, nor boyes, that their drinke be made colde with snow, for the weaknesse of the sinewes, and inteiour parts, and for the tendernesse of their age, and chiefly they may drinke no wine, but water, for that their age dooeth not suffer, that they may drinke it: and drinking water verie colde, it doeth them verie much hurte. The wine which is made colde with snowe, doeth not offende so much as the water which is made colde: one of the thinges which taketh away the furie and strength of the Wine, is the making of it cold.

Three things which abate the furie of the wine.

And so there are three thinges which doe abate the furye of the wyne, that is, to water it a good time before you drinke it. Also to cast a peece of bread into it, that it may sucke the vapours, and subtiltie of the wine. The third is, to put it to coole some reasonable time in water, that is most colde, or in snowe, for the more it is cooled, the more the strength and vapours are repressed, and so it will lesse offend the head, and it will lesse penetrate the ioyntes, which is seene in the said wine, and beeing made colde there is abated much of his strength, in so much that if it bee very colde, it seemeth as though that it were water. Some people there are which doe say and publish much euill of the cooling with snowe, without knowing if it be good or euill: and as it is a newe thing, and especially in thys Countrie, they feare that there will come hurt to them by the vse of it.

Historie.

And I being at the Table of a Lorde, there was brought a platter full of Cherries with snowe vpon them, and there was a Gentleman that durst not take any one of them, saying that they woulde hurt him, because that they were made colde with Snowe. And as it was a thing vsed a long time, to caste snowe vpon fruite, as Galen doeth say that is was cast vpon the Mulberie, the cause of this is for lacke of the vse thereof, by reason it hath not been vsed nor seene in these partes, and alwaies they take it for suspicious.

Snowe vpon fruite.
Galen.

And heere are none that doee vse it, but the Noblemen, and not all, but such as haue beene Courtiers and such as haue proued in benefit and commoditie that doth followe of it: for the rest say, that without snowe they haue liued, and without it, they wil passe on their time. And they do not consider that to liue they may passe with Beefe, and Garlyke, and Leekes, but these kinde of meates doe ingender euill humours: for it is one thing to eate the Partridge, & the Veale at his time, and mutton & birdes at another time. And there is difference to eat the flesh with sauce, & the partridge with a Lemon, for the one is to eate without taste rustically, and the other is to eate as men doe, choycely and delicatly. And

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so it is in the drinking of colde, or whot, for of the drinke that is made colde with snowe, there followeth health, taste & contentment: and of the drinke that is whot, commeth euill diseases, disliking, & discontentment. Let vs consider howe the old writers tooke great felicitie to drinke colde, and cheefely that which was made cold with snow, and they were people both wyse and discreete, and with much care that preserued their health. For in this and in their estimations, & in their maner of subtile liuing, they did put their whole felicitie: and seeing that they with so much care as wee haue before declared, did drinke that which they made colde with snowe, in countries that was of lesser heate then this, wherefore should we not enioy this benefit, and contentment, seing that therof cannot followe vnto vs, but great benefite of health, vsing therof as I haue said.

The old wryters did vse much to coole with snow.

Let euery one look to that which is conuenient for his health, age, vse, and custome, and let him haue respect to that which doth agree with him: for the vse will shew him what he shall do, seing that of the hurt or benefit, hee may soone perceiue if it ought to be vsed, or no, & he must be aduised that at the beginning when he doth vse to drinke cold, that which is made colde with snowe, the first day hee shall feele in the day time drieth, but being past 7 or 8. dayes, it is taken away, rather they goe betweene dinner and supper without drith, & without hauing any need to drinke.

Note.

They do bring the snow to this countrie, from the mountains wheras is much snow 6. leagues beyōd Granado. The snow hath many things to preserue it, because the way is lōg and it commeth by a whot country, by reason whereof it doth much diminish, and very little commeth hither of that which they take out there: and therefore it is so deere.

Frō whence they bring the snowe.

It is a maruellous thing that these mountaines of Granado, are alwayes full of snow, & that in them it is durable and perpetual, and for great heates, and sunne, that shineth vpon them: yet the snow continueth in one state, and we see that it doth not change. In the mōtaines Pirineos, which are filled

Mountaynes of snowe.

with snow euery winter, but ẏ sõmer being come, al is melted, in such sort that there remaineth in them no snowe. The kinges of Granado beeing in all their royall authoritie dyd vse in the months of great heat and time of sommer, to drink these waters, which they drunk made cold with snow, as our hystory writer Alonso de Palensiõ dooth referre himselfe to that which he wrote of the waters of Granado.

The conservation of the Snowe. Let the snow be kept in cold and dry places, for the moysture and heate are his contrary, & the wind which commeth of the sunne, much more, because it is whot & moist. They doo tread or presse the snowe when they put it in sellers to keep, that it may the longer ẽdure & melt lesse. *Charles Militineus.* Charles Militineus doth say that the snow must be kept trodẽ & couered wõ leaues and bowes of an Oke, because in this sorte it is most conserued. That which is brought to this cittie, they bring it in strawe, for it dooth conserue it more then any other thing, & it dooth melt the lesse: which the glorious *S. Augustine.* S. Augustine dooth shew vs in the first booke of the city of God, where he saieth, who gaue vnto ẏ straw a cold vertue so strong, that it kepeth the snow which is most colde & conserueth it? and who gaue it likewise so whot & feruẽt a vertue, *The properties of straw.* that the grẽn fruit not being rype, as apples and other like, it dooth ripe and season them that they may be eaten: in the whiche it is seene what diuers vertues the straw hath, seeing that it dooth contrary effects which dooth conserue the snow, & dooth make ripe the greene fruite, and dooth more then the water, which is made colde in the deawe, or in other thing: by putting any vessell which is amongest strawe, it dooth conserue his coldnesse all the day.

There were vsed two principall wayes in these times to make cold with snowe: the one is, to put the bottelles or the vessels of that as you wil make cold, buried in the snow, this is don wher there is much snow, & this doth make very cold and quickly: the same is likewise don with the water frosẽ. There is another way to make cold which is more easy, & it is don with litle snow, which is to fill a vessel of that whiche is

is to be made colde, and put vpon it a little platter of siluer or glasse, or of thin plate called the leafe of Milan & that it may be made so deepe, whereby it may penetrate through that which shalbe made cold, and vppon that deepe vessell let the snow bee put, and from time to time, the water which dooth melt from the snow must bee taken away, for if it bee not taken away, it heateth the snow, and it melteth the more. After this sort it dooth coole much, and maketh it as exceeding cold as you woulde drinke it: and it is a way that euery one maye vse more or lesse, as colde as hee will, or as hee hath neede of it. The selfe same is doone w̃ a long cane made of the leaf of Milan putting it full of snowe, into the thing that you minde to make colde continuing in it still, and this is to make any thing cold in an earthen pot or any other great vessell.

With a little platter.

In a cane.

This manner of way is long or it be colde, and it is needfull that it bee put long tyme before you goe to meate, and for all this it will not make it verye colde. Others there bee that doo put the snowe in a lyttle Basket, layde vpon a lyttle strawe, for this dooeth conserue the snowe muche, putting in one goblet with that as you will drinke, leaning harde to the snowe: after this sorte there followeth muche benefite, for it is not needefull to goe taking away the Water from the Snowe, by reason that it goeth away through the basket. And the other is, that the snowe dooth not melt so muche, let euerye man dooe as hee hath the quantitie of Snowe to dooe it withall, and likewise in the cooling of it, more or lesse as hys necessitie and health dooth require, and can beare well the vse thereof: of the which wee haue made a large relation, although that my intente and purpose was for no more then to defende that the best waye to make the drinke colde, and more healthfull is to make colde with snowe, and as for the other manner of wayes and vses to make colde, they haue manye inconueniences whiche I haue spoken of, and onely to make colde with Snow, is that which is conuenient, seeyng that the Snowe dooeth not touch the thing, onely the little platter that is made colde

with it, is onely that whiche dooeth make colde. All other wayes whiche dooeth make colde, dooeth not come neere to the cooling with snowe by a great way, for this is most colde whiche is cooled with it, and all other wayes doo seeme whotte, beeyng made colde in the dewe, in Welles, or with saltpeter, in comparison of that whiche is made colde with snowe. And so it is a greate thing, and to bee muche esteemed that in the tyme of whot weather, when wee are made a burning coale, of the extreame heate of the tyme, when the drieth is so great, that it maketh vs to sounde and our bodies are so burning and sweating, that wee haue so easte a remedie with a lyttle Snowe, wee may drinke so colde as is conuenient for vs, and as colde as you wyll, with all assuraunce of healthy giuing vs so muche delighte and contentment that there is no price to bee esteemed to it, nor vnderstanding that can expounde it, of the whiche euery one that dooth drinke colde with snowe may be iudge of my Apologie when they do make an end to drinke by means of the most colde snowe.

By that which is said, it is seene what a thing snow is, & how the vse of it was esteemed amongst the people of old time for to make colde therwith, & as the best maner of these which are to make colde withall, and more agreeable to our healthy and necessitie is that which is doone therewith, & also as the drinking cold doth bring so many benefits and commodities, & the drinking hot so many hurtes & discōmodities, seing that to vse it is to make leane, and debilitate the stomack, it dooth make the meate to swim in it, & it doth corrupt the digestion, whereby it doth consume and weaken the body, it ingendreth winds, it is the cause that the Liuer is debilitated, & weakened, it causeth continuall drieth, it doth not satisfie our necessity, it giueth paine and griefs and other hurts, that he which dooth vse it, shall quickly feele them in himselfe. The which is contrary to them that do drinke colde beeing cold of his owne nature, or made cold with snow, for that it doth cōfort the stomack, if it be weak, & strēgthneth it, & doth stay the

flire, & runnings of whot humors to it, & therefore it taketh away stooles and vomits being cholerike, it doth comfort al the 4. vertues, it taketh away the drieth, it giueth lust to eat, it maketh the digestion better, & you drinke lesse & that with more contẽtment & gladnes, satisfyng vs more w̃ a litle cold drink, thẽ much which is whot. It doth let the ingendring of the stone vnto thẽ which are whot of cõplexion, it maketh tẽperat the heat of the liuer, it taketh away the kindling of the fire of thẽ that are to hot, or inflamed of what cause soeuer it be, it tempereth the excessiue heate of the summer, it preserueth from the plague in the time of it, and being taken vpon meat it strengtheneth natural heat, that it may make better his digestion & work, it taketh away the sharp paines which commeth of any hot cause, it taketh away the trembling of the hearte, it maketh glad them that are melancholie, it taketh from wine his furie & vapours, & the fruits put in snow, do cause, that they do not corrupt, her that drinketh cold doth enioy the daintinesse of colde that it dooth make, which is a thing that cannot be expressed and the vnderstanding of man cannot comprehend it. They which may liberally drink cold & being made cold with snow, are such as be tẽperate of complection & ful of flesh, and those which are of a cholerike complection hot & inflamed, the which are whot of the liuer, and of the stomack, they which are sanguine and do exercise thẽselues and labour as men of great businesse, they which haue many cares, the gouernours of cities & common wealthes, & the ministers of them, which do partcipate of the like cares and troubles, they which doe exercise themselues in warlike affaires, and other great businesse, they which goe much and haue laboured much, they which doe suffer burning agues, and euils of greate heate and inflamations, & aboue al, these which are accustomed to drink it hẽrin, let euery man drink cold, or most cold as he hath necessitie, and as it is most conuenient for him, & to such as it is not conuenient to drink cold nor most colde, are they that are very old, and such as do liue idlely, without exercise, and without care, they which haue

rawnesse

rawneſſe in their ſtomackes, they which ſuffer grieſes of colde humors, they which are ſicke in the breaſt, they which haue diſeaſes of the ſinews, they which cannot taſt that they eate, for humors or colde cauſes, they which doe ſuffer much ventoſitie, children, and ſuch as are of young age, and others to whom time and vſe haue ſhewed what is conuenient for them. And thus we end our Apologie.

FINIS.

In Laudem Doctiſsimi Nicolai Monardus Medici Hiſpanienſis.

TV ſolus ſacras extollis Apollinis artes
Virtute, ſtudijs, moribus, ingenio.
Tu ſolus tum (quò meliùs medicare) Galenum
Quæris, veſtigas, inuenis & ſequeris.
Tu ſolus medicas artes ſermone decenti
Exornas, condis, comis & amplificas.
Tu ſolus medicos libros vel triplici lingua
explanas, mutas, exprimis & renouas.
Ergo te meritô dixerunt fata Monardum,
Nempe quòd excellas ſecula noſtra Monos.
Eſt Monadis nomen, Monadis quoq; munera præſtas:
Et referunt Monadem nomen, opusq; tuum.

FINIS.